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PREFACE

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Fort Wadsworth, Staten Island, New York 10305. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

EDITOR

Chaplain (LTC) John J. Hoogland May 1971—June 1974
Chaplain (LTC) Joseph E. Galle III July 1974—September 1976
Chaplain (LTC) Rodger R. Venzke October 1976—

UNLIMITED WEALTH

Dr. Bryant Kirkland, the distinguished Presbyterian preacher and teacher of homiletics, frequently reminds his students of their seldom-realized wealth. Even the poorest of clergy, he points out, have access to the wealth of mankind's experience and knowledge through America's public and institutional library systems.

A similar reflection inspired the title for Harry Golden's once-popular book, *Only in America*. The Jewish journalist never ceased to be amazed at how easily his request for a copy of a certain book or document could be honored: ". . . the facilities provided by my city in the South are expanded through cooperation with the facilities and treasures of the whole of America," he wrote. "They all combine to make available to me the sum total of all of human thought and experience; at no cost whatever."

I have often felt the same way in regard to the Chaplaincy. The *Military Chaplains' Review*, a mere 6-1/2 years old, has already impressed on us the tremendous amount of talent, specialized knowledge, and experience available within our organization. You will undoubtedly note that many of this issue's authors are members of the Army Reserve or Army National Guard. We have 618 Reserve and 542 Guard chaplains assigned to units throughout our country. Another 225 are on the rosters of Reserve Control Groups. Their expertise, coupled with that of more than 1400 active duty chaplains, amounts to an incredible source of talent—a vast potential for mutual instruction and individual growth.

We may never completely agree on many topics, as is demonstrated by the opposing views of Chaplains McCullough and Stephens in this issue. But the cherished freedom of open expression is not only a cornerstone of democracy, it is a means through which people mature into more humble servants of God and responsible members of society. I, for one, am grateful for such unlimited wealth.

ORRIS E. KELLY
Chaplain (Major General), USA
Chief of Chaplains

HEADQUARTERS
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MILITARY CHAPLAINS' REVIEW

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"Moral dialogue regarding war requires the contribution of an informed and experienced group . . . . The Chaplain Branch constitutes such a group."

——Bernard R. Bonnot

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"The Christian cannot minister to systems . . . . He must be alienated from them. His ministry is to the outsiders . . . ."

——Mark M. McCullough, Jr.

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". . . a prophetic ministry is of necessity a ministry to . . . systems. While its focus is on the welfare of individuals, the arena for its performance as well as the object of its influence is the organization."

——Carl R. Stephens

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"I have not been promoted, and I am probably not going to be promoted . . . . human failings will hurt me just as they do my brothers. But hopefully I will now be able to minister better to their hurts."

——Richard H. Johnson

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"Team ministry is neither a luxury nor a concession. It is, rather, a necessary and perennial dimension of the life of the Church . . . ."

——Anthony F. Lobo

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"I'm a chaplain who believes that people who hear sermons should hear something that makes sense to them now, that God can use sermons to benefit people in their immediate situations."

——Thomas M. Warme

THE MORAL ROLE OF THE CHAPLAIN BRANCH
Chaplain (1LT) Bernard R. Bonnot, Ph.D.

Ethics is a prime concern of the day. The twin monsters of Vietnam and Watergate have left the country hungry for standards and commitment to them. Many signs indicate that the American people have begun an extensive dialogue on ethics in every dimension of their lives. This is true of the military as well and of the Chaplain Branch in particular. For example, Chaplain Kermit D. Johnson of Forces Command commented on ethics before his audience at the Fifth United States Army Chaplain Training School in November of 1976 saying, "I believe there is a growing awareness among chaplains that we indeed do have something to say to the institution and to its leadership." This growing awareness challenges individual chaplains and the Chaplain Branch as a whole to reflect on our moral mission.

THE MORAL ROLE OF CHAPLAINS

The mission of chaplains with regard to ethics or morality in the military community is clearly established in AR 165–20, paragraph 2–3:

> The primary mission of the chaplain is to provide for the religious and moral needs of the military community.

Note that a moral mission is considered "primary" among the chaplain's duties and that the first description of the target of this responsibility is the "military community." This supports Johnson's views that chaplains should have something to say to "the institution." Subsequently, paragraph 2–3 of AR 165–20 states that the chaplain is to provide "for the religious and moral needs of military personnel," giving particular emphasis to the "welfare of the soldier." It also makes clear that the chaplain will accomplish this mis-

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sion by assisting the commander "to insure that the policies and leadership practices of the command are in keeping with strict moral, ethical, and humanitarian standards." I conclude that Army regulations themselves see the chaplain's ethical concern extending beyond personal morality to military operations (practices) and ultimately even to decisions on policies governing the nation's military forces. The mission is not only to men but also, in Johnson's words, to the "institution and its leadership."

THE NEED FOR MORAL DIALOGUE WITHIN THE CHAPLAIN BRANCH

The words are clear enough. The meaning and practical implications are not. During the summer of 1977 I was a student of the US Army Chaplain School's Basic Course (C–20). A seminary graduate of the late 60's, I have engaged myself in part-time ministry to the military (National Guard) while retaining ambivalent feelings about the military establishment. When at Fort Wadsworth for the Basic Course I attempted to work through some of my ambivalence by asking questions about the chaplain's role with regard to military morality. I was not altogether satisfied with the responses to my questions. I felt that if there is not clarity on the matter at the Chaplain School, there is probably not clarity within the Chaplain Branch. I concluded that further moral dialogue is needed within the Branch and, for that matter, within the military community. I am confirmed in this judgement by Chaplain Johnson's report that even as late as early 1976 his classmates at the War College were either unable or reluctant to discuss the moral dimensions of Vietnam.

The question with which I went to the Basic Chaplain Course was this: "Does the Chaplain Branch conceive itself as having a mission of raising moral questions about the *military* activities of the military community?" The kind of moral questions I was thinking of were the kind Chaplain Johnson called "very hard and basic": "war in general," "the Vietnam War in particular," "killing." I raised my question in a variety of contexts. I heard three responses:

A. In the midst of military operations, the chaplain usually brackets moral questions in order to be able to serve the men who are conducting the military operation. Specifically, chaplains serving in Vietnam were too busy ministering to soldiers to worry about whether the entire enterprise was moral or not.

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B. War in general is immoral, a manifestation of sin: "There never was a good war or a bad peace." Questioning the morality of specific elements of war is a vain exercise. The whole enterprise is evil, but we have to live with it in any case. In the midst of battle, the chaplain's main role is not to raise difficult, perhaps unanswerable, moral questions, but to bring the cup of courage to waiting men and the cup of comfort to dying men.

C. Chaplains do not really know that much about military decisions, practices and operations. They are not competent to make moral judgments about them.

The poverty of the operating conception of the chaplain's moral mission (at least as it was manifested to me at the Army Chaplain School) came in a response to a question I raised about the ministry provided to the selective conscientious objector. In effect I was told that there was no provision in the law for such an objector. The problem of the selective objector was not, it seemed, an important one for the chaplain. That approach to the problem struck me as anomalous. How could it be that those cognizant of a situation like Vietnam, both soldiers and chaplains, could fail to deal with those questions which were the topic of intense debate in the civilian community: "Should we be there?" "Were we giving our soldiers adequate support?" "Should we be using napalm?" and others. The nation which lived at a distance from the conflict was involved in making a moral judgment about the war, a very specific war. It seemed to me inevitable that individual soldiers, because of their first-hand knowledge, would also struggle with the questions. It struck me that perhaps selective conscientious questioning is precisely the kind of moral contribution the Chaplain Branch should make to the dialogue regarding military questions both within the military community and in the nation.

My ambivalence regarding ministering to the military is that the chaplain's presence may do little more than legitimate the military enterprise, regardless of what it is doing. The chaplain's role can easily drift into that of a specialist in maintaining troop morale so the troops perform well, regardless of what their performance is doing. If in practice that is all the chaplain does, if in self-concept that is all the Chaplain Branch really cares about, then I for one want nothing to do with it, nor do I think it a fitting place for any man of God.

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REFLECTIONS AND A DILEMMA

In fact, the Chaplain Branch does have a function far more basic than the two mentioned in my last paragraph. The problem is less one of conception than one of keeping the conception operational. A deeper concept of the chaplain's function is enshrined even in Army regulations, as indicated above. In addition, paragraph 2–4 of AR 165–20 details the staff duties of chaplains. Three of thirteen items explicitly mention moral responsibilities:

1. Advise the commander and staff on matters pertaining to religion, morals and morale affected by religion and the utilization of chaplains within the command.

2. Provide the commander and staff with advice, information, and positive leadership in planning, programming, and actions related to . . . moral and ethical dimensions of leadership, the care of persons, human self-development, religion, chaplain personnel matters, and associated funding data within the command.

3. Provide periodic evaluation to the commander on the spiritual and moral health of the command to include an evaluation of the ethical and humanitarian dimensions of command policies, leadership practices, and management systems.

Two other items have indirect bearing on the chaplain's moral mission:

1. Recommend to the commander means of presenting for public attention such information as pertains to the activities of chaplains.

2. Establish and maintain liaison with staff chaplains of higher, parallel, and subordinate headquarters; of other military and governmental services of the armed forces of Allied Nations; and with officials of civilian churches and other religious organizations.

The liaison with officials of civilian churches might include the officials of one's own denomination.

The way in which chaplains fulfill the duties spelled out in Army regulations is conditioned by at least five factors:

1. A chaplain is first and always a minister of God. He is a minister in and to the military, but he is not simply *of* it. The chaplain's first and irreplaceable duty is to serve God, according to the lights of his conscience and the religious tradition he represents.

2. As a minister of God, the chaplain is sent to serve people, individual persons. At the same time he is called to concern himself

with the social structures or systems within which today's people "live and move and have their being," in this case, the military. One might, therefore, distinguish two directions of ministry—to persons and to systems or institutions.

3. The chaplain exercises his ministry *in* the military. He is an officer. To that extent, he is not only in the military but *of* it. As such, he has responsibilities to the military community and organization of which he is a part.

4. Like all soldiers, the chaplain is a citizen before he is a soldier. He retains the rights and responsibilities of a citizen. It follows that he retains a responsibility to the public and the republic from which he comes.

5. The chaplain is a representative of a specific community of faith, his "endorsing agency." Service to the military does not eliminate his responsibility to his faith community—to represent it, to serve it.

On the basis of the above distinctions, five separate but interconnected constituencies of the chaplain's moral ministrations can be distinguished: God, his/her community of faith, soldiers, the military system (structures/institution/command), and the public/ nation. To serve them all adequately and simultaneously is probably an impossibility for the individual chaplain. For that reason I find some validity in response A to my questions (of above), but responses B and C I find completely specious.

I submit that all five constituencies identified above must be served. The complexity of that responsibiulity is one of the reasons for an uncertain response to it. The chaplain faces a dilemma. For example, it seems impossible for the ordinary man to both minister to men on the battlefield and at the same time confront the military system regarding the very fact of its engagement on the battlefield. Similarly, it is perhaps impossible for an individual to work properly and loyally within military channels yet share information and insights with persons outside the military community, such as his church or the general public. The dilemma of the chaplain with regard to his moral mission derives from the complexity of his responsibility. Complexity contributes to the unsatisfactory explanations I was given. Nonetheless the moral mission must be accomplished. How then can all the moral responsibilities of the chaplaincy be met?

A RESOLUTION OF THE DILEMMA

What one chaplain cannot do, the Chaplain Branch might well be able to do. It is my thesis that the Chaplain Branch should con-

ceive itself as having a corporate moral mission to its various constituencies. This offers a solution to the most evident dilemma— serving the needs of fighting men on the field and the needs of the military complex for moral confrontation. It seems to me most probable that the individual chaplain in Vietnam who allowed himself to question the morality of our involvement would be unable to provide encouragement and comfort to men in battle. Worse yet, he might inflict his own moral questions on men either about to face death or licking their wounds. That would be a positive disservice—no ministry at all.

Still, somewhere, somehow, the questioning of the military engagement itself needs to be pursued. That questioning can best be done by persons with some knowledge of what is going on plus some professional competence in moral thinking. Chaplains who serve in war zones have such qualifications. They are by no means the only ones, but their experience in the field is of critical importance. They can contribute to the dialogue something the ethician from a seminary or university cannot.

The experiences and insights of those who have been exposed to the battle directly need to be taken into account. This is where a conceptualization of moral service to the military and national community might be conceived as a corporate function of the chaplaincy rather than as an individual one. Would it not be appropriate for the Chaplain Branch to engage in systematic reflection on the morality of a particular engagement from its inception to its cessation? Such systematic reflection could be based on the regular contributions of individual chaplains who had been exposed to the conflict, or who had specialized knowledge due to their position in the military system. It could be carried forward by persons specially chosen to engage in such discourse. Such an effort would not be betrayal of the military, but precisely an exercise of the chaplaincy's professional role and a fulfillment of its mission to "provide for the religious and moral needs of the military community." The Chaplain Branch could even establish a specific structure to carry out this function and staff it with specially trained personnel.

There would be many dangers to be avoided. Some were referred to by Army Chief of Chaplains Orris E. Kelly in his remarks at the Fifth US Army Chaplain Training School (Chicago, November 1976):

> We pass judgments upon presidents, monarchs, institutions,
> governments or even a continent. We do it without a grasp of the

philosophical sweep or years of study of religious history. Our stance represents colossal ignorance and unchristian arrogance. Then we who are leaders of religious movements and faith loudly announce God's plan and method. We make little assessment of how much of our own ego and passion we inject into our announcements. We project from our own self-will.

A professionally disciplined effort would avoid such problems.

The suggestion that moral questioning of military operations should be a function of the Chaplain Branch does not claim an inclusive right for the chaplain to exercise moral judgment. The call is not even that the Chaplain Branch should render judgments (though at times it may feel compelled to do so). Rather I am suggesting that the Branch should raise the moral questions. This differs little from the responsibility of an individual chaplain to question his commander's policies or practices, even at times to tell him simply and directly that he is wrong, unjustified, immoral.

The conception of the Chaplain Branch as having the moral function of questioning military operations has ramifications as well for the service which might be rendered to the various churches and the general public. Today many churches feel a responsibility to contribute to the discussion of questions of justice and peace. They have a responsibility to speak from as solid a base of information as possible. Moral statements made from ignorance are useless. When they are made by persons or bodies who should know better, they are a positive disservice. To expect the individual chaplain to contribute informed insight and judgment to his denomination with regard to matters of military morality is probably unjustified. Any given chaplain may not be capable of doing so. Even if a given chaplain can do it, the press of that expectation may provoke conflicts within him which he cannot reconcile easily with other dimensions of his work. But it seems possible to expect that the total group of chaplains from a particular denomination could and should serve their denominations in this way, or that the Chaplain Branch as a whole could provide such a service to all interested churches, making necessary denominational adaptations.

A similar pattern might be used to provide service to the general public. The individual chaplain who publicly airs information or a viewpoint as an effort to contribute to the nation's dialogue regarding specific military activities may soon find himself court-martialed or discharged. But if the Chaplain Branch were itself organized to provide this service, the public could be served quite well without violating military secrets and propriety. With time the Branch would learn how to contribute to the moral discernment of

both churches and nation while providing the battlefield ministry which the fighting personnel need.

The ministry to the churches and to the public described above is one which is needed. At one time in our nation's history, perhaps, the decision of our president and congressional leaders to engage the country militarily muted public debate. That was certainly not the case with Vietnam. Perhaps it will never be the case again. Moral dialogue regarding war requires the contribution of an informed and experienced group of persons whose professional role obligates them to understand both the military and morality. The Chaplain Branch constitutes such a group. For it not to make such a contribution would seem an unwarranted failure to justify the public's investment in its very existence. More than that, it would seem a failure to fulfill the chaplaincy's primary mission, that of providing "for the religious and moral needs of the military community."

CONCLUSION

The Chaplain Branch has a unique mission within the military. Part of its mission is moral. My thesis is that part of its mission is to raise questions about military matters from a moral perspective. The Chaplain Branch is called to confront the military establishment with these questions and to contribute to the dialogue of both churches and the public regarding them. The raising of questions is a professional responsibility which the Branch cannot legitimately neglect. At times the Branch may even be constrained to play a prophetic role, to make judgments regarding specific military matters and to stand by them. Such a role will be neither comfortable nor popular, but it would be a genuine exercise of ministry, a fulfillment of the chaplaincy's military mission, and a valuable contribution to the nation's well being.

WHY CHRISTIANS CANNOT MINISTER
TO SYSTEMS
Chaplain (COL) Mark M. McCullough, Jr.

The Passion Narratives are about the conflict and confronta-
tion between Christ and the system. Selecting two or three inci-
dents, almost at random, can be illustrative. The following are from
St. John's Gospel, the first from John 7:45–49.

> The temple police came back to the chief priests and
> Pharisees, who asked, "Why have you not brought him?" "No
> man," they answered, "ever spoke as this man speaks."

The temple police, ordered by the officials to seize Jesus and bring
him before them, may have been momentarily bemused by the
Presence of the Man they were ordered to take into custody.
Equally likely, they were groping for some excuse for their derelic-
tion of duty. In any case, their superiors were angered:

> [they] retorted, "Have you too been misled? Is there one of our
> rulers who has believed in him, or of Pharisees? As for this rabble
> which cares nothing for the Law, a curse is on them."

The veil of discretion and duplicity that self-important bureauc-
racies draw around themselves is here parted for a moment.
Superiors are enraged that their hapless subordinates have dis-
obeyed their orders. Paternalists, the superiors are anxious that
these simpler souls be not misled. Then comes the question author-
ity usually aims at obtuse lesser breeds: "Is there a single one of our
rulers who has believed in him, or of the Pharisees?" Aren't you
impressed and persuaded by the fact that not a single one of the
wiser, mature prominent men has believed in this Man?

Men in power must surround themselves with the mystique of
professionalism. They are privy to esoteric information and the wis-
dom denied simpler men, including the temple police. There were

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times recently when some believed that if only the American people could know what a few very high men in Washington knew, popular support for the Vietnam war would have been easily enlisted. People simply cannot have the wisdom of government, any more than the suppliant can know the trade secrets of the professional. Power systems must have such a professional's aura, must have a shaman.

The speciousness of this mystique stood revealed in this country when the war secrets of government were revealed, and the people discovered that they had all the essential information all along, and there was no inside information which, had the people had it, would have changed their attitude toward the war. Or: there is an incredible proliferation of professional counselors everywhere, whose bread and butter is the mystique of the professional. Yet the reality is that most human beings, when they encounter problems in living, seek the counsel of nonprofessionals, friends, relatives, bartenders. Left to their own resources, they manage life without the shaman, the authority, the awe-inspiring professional.

"As for this rabble which cares nothing for the Law, a curse is on them." This and similar passages must not be read as anti-Jewish. The crime is not Jewish, but the behavior is essential to all human power systems. If the officials were momentarily upset by the dereliction of their lower ranks, the faithless rabble were beneath official notice. The gulf between the professionals, the insiders to power, and the rabble was unbridgeable, and on the whole, it still is. The rabble were not even relevant to any system—political, educational, economic, religious. Yet these voiceless ones were the sheep without a shepherd whom Jesus claimed as his own, for whom he spoke, and who, unlike the brass, responded to him with faith.

But, we are told by the system, good men within the system speak to it.

> Then one of their number, Nicodemus (the man who had once visited Jesus), intervened. "Does our law," he asked them, "permit us to pass judgment on a man unless we have first given him a hearing and learned the facts?"

Here is the good man within the establishment calling it back to its own due process requirements, its own human justice. If a system can include such a man as Nicodemus to speak to it, then isn't it redeemable? Our hopes rise. What do the officials say? " 'Are you a Galilean too?' they retorted. 'Study the scriptures and you will find that prophets do not come from Galilee.' " So much for the good man trying to "minister" to the system. Nicodemus' concern is dismissed

with the inside circle's condescending certainty that its traditional authority closes the question. "Are you a nigger-lover (or a redneck lover) too? Study the facts, and you will find that no respectable perceptions come out of unpopular minorities." As with Nicodemus, authority's reflex on being challenged is to make the challenger feel naive, an outsider to the system and its vast expertise, its perquisites and its inside dope, and it is cold on the outside. How many times in modern history has the good man within the system succeeded in calling it back to its intended role and its best purposes?

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There is a revealing exchange between Jesus and Pilate in St. John 19:9–11. First we should bring the person of Pilate into focus, because he is the archetype of institutional spokesmen. At the least he was a bumbling bureaucrat, indecisive, insecure, but not vividly evil at all. The mob's threat to appeal to Caesar triggered his deepest career anxieties. He had more than once offended the religious leaders of Jerusalem by his boorish insensitivity and his need to flex the Roman muscle. When the Jewish leaders appealed over his head to the Emperor, Pilate had been censured and his offensive orders countermanded. It is small wonder that Josephus portrayed him in a harsher light than the evangelist. Tiberius Caesar, Pilate thus knew from unhappy experience, would once again enjoy reversing Pilate on an appeal from his Jewish subjects. In the hands of so insecure a bureaucrat, what could be the fate of a controversial subject like Jesus? One hardly needs to be a student of bureaucratic behavior to know the answer. Systems that exercise power must have the capacity to induce such dread in their human instrumentalities. This fear for what power can do to a man is the fear that characterizes the sovereignty of death in human affairs, in this case, in the political authority. "Be of good cheer, I have overcome the world" is its antithesis. But no synthesis is possible in life versus death.

> . . . going back into his headquarters, (Pilate) asked Jesus, "Where have you come from?" But Jesus gave him no answer. "Do you refuse to speak to me?" said Pilate.

The silence of Jesus is profound. His silence confronts the system in the uneasiness of Pilate. It is, first, the silence of non-accountability. Jesus does not owe Pilate an explanation. He is not accountable to the power structure: he has told them what he does so that the possibility of their accepting him on his terms is not foreclosed. He bears witness to the truth. In this silence there still remains the possibility that Pilate, at least, might ponder and accept his witness and his truth. But Pilate has already dealt with truth in his cynical question, "What is truth?"

Second, Jesus' silence creates in Pilate a rising anger and frustration. He is reluctant to condemn Jesus because, by the standards he served, the crime did not deserve the punishment. If only the Man would cooperate, temporize, negotiate. But he stands silent, and Pilate's reaction is the inevitable reaction of all power structures and the people who serve them: "Do you refuse to speak to me? Surely you know that I have authority to release you, and I have authority to crucify you?" The silence of a man under the inquisition of power infuriates, and the response of power is to use the threat that power sees as its ultimate sanction: if you maintain your stubborn silent resistance, you can be killed.

Remember Jesus' counsel not to fear those who can kill the body, but fear him who can kill the soul. Before Pilate now, his dilemma, as man, was: if I hold to the truth of my person and mission, the system will kill me in the body. If to save myself from death of the body, I temporize, I compromise, then truly my spirit is killed even though my body lives. The political authority can give him one of two choices: death of his body, or death of his spirit. It can give him survival but not life. This is the dilemma that makes of political authority a true servant of and agent for death.

"You would have no authority at all over me," Jesus replied, "if it had not been granted you from above." In the person of Pilate, but more important, in the office of procurator, Jesus points the system to its vocation and purpose, and to its Source. The political power and the system through which it is exerted are part of the created order of things, and thus from their source they have their mission. As St. Paul sets it forth in Romans 13, their mission is not law and order. These are morally ambiguous, applying to American and Nazi needs equally. The calling of the state is in its rewarding the good and restraining the evil. In the confrontation of Christ and Pilate, it is the evil that exercises the sword against the good. The Emperor's power is used to defeat the good: the political authority has repudiated its vocation. Jesus reminded Pilate of the source of his authority and the sovereign's vocation. Perhaps Pilate glimpsed the truth for a moment, because he then "tried hard to release Jesus." But in his wavering he was only more deeply caught in the system. The crowd will appeal to Caesar. Pilate had no option left. This is how the system must work: the confrontation with Jesus threatened a rift in its fabric. But systems must conserve and maintain their balance; to be off balance is to become dysfunctional. The response of the crowd and the behavior of Pilate closed the possibility that momentarily had opened up through Pilate, and thus assured that the system could survive intact.

How can this happen to an institution of divine origin? In the Fall, all creation has fallen, and the system called to reward good and punish evil is itself in the service of death, *i.e.*, the service of anything outside of Christ. As in Adam all die: as in man and his institutions without Christ, all die, so in Christ will all be made alive.

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"Render unto Caesar the things that are Caesar's." Since Constantine, Christendom has sought to define what belongs to Caesar and what belongs to God. Few seem to have suspected that Jesus was being ironic. When God has been given what belongs to Him, what would be left for Caesar? Nothing that was not God's first. If this irony is the sense of the "render to" command, it is consistent with what Jesus tells Pilate: "You would have no authority at all over me if it had not been granted you from above." The very property of being Caesar is endowed by and belongs to God. Without it, he is not Caesar, *i.e.*, sovereign. In light of this saying, there is nothing of Caesar's that was not God's to begin, and end, with.

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"To minister," as an intransitive verb, is "to serve, act as an agent, to give help, fill wants; especially, to serve as a nurse." If you want to soften and dissolve the word's meaning into a vast array of interpersonal skills (negotiate, confront, counsel, and so on), then discard it entirely. If by "ministering to the system" you don't mean serving it, acting as its agent, helping it or filling its wants, then don't say "ministering," but say what you mean, *i.e.*, confronting, fighting, challenging, calling back.

Ministering is to overcome alienation. The survival of systems depends on the intransigence of their alienation from the calling of God and purposes of Christ. This is a fatal consequence of the Fall, and it is not to be equated with the presence of unredeemed men in human systems. Were sinful men alone the source of institutional antagonism to God, then the solution would be simple. The church could evangelize the men of power, and upon their conversion, the systems would be redeemed. In other words, zealous men could bring the Kingdom of Heaven to earth. The idea of man bringing in the Kingdom may have appealed to social gospellers and to some current evangelism, but it is completely unbiblical, untrue to all that Christ says of the Kingdom. It also absurdly overestimates the importance of the sinful individual in the gracelessness of human institutions and systems.

The Christian cannot minister to systems. If he is in the Risen Christ, he is in life, and systems, moribund as they are, are in the service of death. He must be alienated from them. His ministry is to the outsiders to the system, the voiceless, the helpless, the powerless. That is the model of ministry Christendom has from its Founder. His mission to the system is to call it to its divine purpose, and the purpose is discernible to faith. His mission is reconcilation of persons who are set at enmity by the system, the weak and the strong, the high and the low. He should not underestimate the power of institutional perversity: he should remember that one of the reconciliations affected by the death of Christ was the healing of the old enmity between Pilate and Herod. The fact that Jesus' death could reconcile men in their fellowship of evil attests to the deep stubbornness of evil in public power. The arrest, the trial, and the death of God's Man Himself was the occasion for reconciling two public men and for confirming them in their injustice and obtrusiveness. But when the system creates enmity between those struggling within it, the Christian has his vocation. Even Pilate and Herod would have been forgiven had they not affirmed each other's blindness and hate.

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American Christendom, in approaching systems and institutions, is obdurate in believing that if individual (and influential) men can be converted, they will change the system and the institutions that serve it. The fallacy has been incurable since the Second Awakening. It is a fallacy, because the conversion experience in American Christendom has no social or communal content. The private man is saved, the citizen is undisturbed. Seldom generating a sense of alienation from the world (of politics, social, economic, nationalistic), conversion generally reaffirms the legitimacy of loyalties already held by habit. The captivation of the American by his nation's ideals and myths, far from being subordinated to a biblical comprehension of world-and-death, Christ-and-life, is most often enhanced, reaffirmed, sanctified in the religious conversion.

If all members of Congress, all leaders of the executive branch, all Pentagon colonels and generals, all Supreme Court justices were to be converted by American Christendom, there would be no perceptible change in our government. There would be a few resignations of the more sanctified in protest against the pervasive corruption of the system, many more prayer breakfasts, but no real change in the way government reacts to other governments or treats its own people. The baseness of systems and institutions is incorrigible, intransigent, and beyond redemption.

It is one of the saving graces of our founding that our skeptical but sane founders, with some religious exceptions, grasped this fact about the corruption of institutions and tried to limit and check its depradations. Some religious men exaggerated America's vocation under God and, earlier, would have created a theocracy with all its cruel self-delusions. The makers of the Constitution were secular men, rationalists, skeptics, but ultimately truer to a biblical sense of the state. The national good at the very best is most limited, most subject to corruption by self-interest; power is necessary but evil and, therefore, must be curbed and checked and fenced off. Nobody should be trusted with power, but somebody must have it because men aren't angels and must be governed. Then the problem, as Madison knew, is to govern the governor. Nobody dared claim that Christians could be trusted wtih power more readily than non-believers, and quite the opposite was the case in a number of states. It may be one of our ironies that secular, often anti-clerical, anti-church men may well have understood the vocation of the state in a way true to the biblical, whereas the pious patriots missed the point in what they have conceived to be the divine vocation for America. A mistrust of institutions and systems is built into the American scheme, and that is at least one precondition of a biblical "doctrine" of the political authority and its legitimate claims upon us.

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I have concentrated on political systems because they are visible, potent, and they directly affect most people. What is true of them in their fallen state is true of all institutions and the systems they serve, including the ecclesiastical wherever it has turned into itself and faced away from God and from the victims of all the other systems. It should also have been apparent that my assumptions are those of Christian theology, and of a distinct "school" of theology. I have written in the conviction that we chaplains can make no more important critique of our world and its systems except the biblical and theological. Without those standards, we sound like mere social scientists.

WHY CHRISTIANS MUST MINISTER TO SYSTEMS

Chaplain (MAJ) Carl R. Stephens

It is fairly well recognized that chaplains in the Army provide an excellent ministry to individuals and families. I am convinced however, this is only half of our responsibility. Before we can legitimately be called "Pastor" by our respective communities we need to learn to minister to the institutions (systems) we are part of and responsible to. Ministry to institutions is traditionally called "prophetic" ministry. This is accurate only if "prophetic" and "institution" are appropriately defined.

SOME DEFINITIONS

When I speak of "prophetic" ministry I am speaking of a capability to read the signs of the time, to evaluate alternative courses of action, and to say "Thus saith the Lord" *without losing concern for individuals*. When I speak of a prophetic ministry to an institution I am talking about enabling that institution to do what it knows it needs to do or should do but is either afraid or unwilling to do.

When I speak of "institutions" I am speaking of organizations, systems, and the combination of truths and myths which hold such systems together. Under such a definition I would include social forces such as war, racism, sexism, and even hierarchies of values. In this vein, I am convinced that the reason our churches have not been able to effect enough change in systems to prevent people from being inhumane to one another is: (1) we have been *re*-active rather than *pro*-active in our ministry and (2) we have attempted to personify institutions by relating only or primarily to the individuals who speak *for* them. By way of contrast, note the ministry of Dr. Martin Luther King, Jr. He did not simply attack existent discrimi-

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nation, he created a new appreciation for human rights. He was tolerated when he spoke only as an advocate for oppressed people. But when he addressed the *institutions* of racism and war he was recognized as a viable and powerful force. He was a minister to a system or institution. His ministry was *not* exclusively aimed at some individual who was the real or imagined "head" of the institution but to everyone that institution touched.

OVERCOMING ERRONEOUS ASSUMPTIONS

There is a general impression that the personality of an organization is determined by the leader. That is a myth. The personality of an organization is determined by the group's interaction with and reaction to the person "in charge" as well as in the milieu in which the institution operates. It follows that one's ministry to an institution cannot be like one's ministry to an individual person. One's ministry is to the *processes* that make the organization what it is. If we attempt to treat an institution as a person we will, more often than not, be drawn into unnecessary power struggles. When this happens we feel good about our ministry only when we "win." When we lose we see ourselves, falsely, as having been martyred. The prophet Jonah is a perfect example. When God called him to go and say, "Thus saith the Lord," to those "foreigners" he refused. He was afraid they would repent and in the process become a part of God's "chosen people." He attempted to run away and he used people, just like those "foreigners," to assist him in his flight. But he refused to fraternize with them until the storm was at its peak. When he saw them praying he experienced them as *persons* for the first time. When he saw them as persons he, as God's man, offered himself as a sacrifice. Because of this sacrifice God delivered them and him. Unfortunately, this act of mercy did not mellow his heart. He preached as he was told, but when the people repented he could only sulk over the demise of a gourd vine. We don't know if he ever repented, but we do know that his ministry brought reconciliation to a city. History seems to suggest, in this case, that a prophetic message *can* change things.

It has also been assumed that organizations *cannot* respond to individuals and still be "efficient." Organizations, by nature are self-perpetuating. It is normal for the "means" to become the "ends" for institutions. The American railroad systems are perfect examples of this. But the role of the prophetic person is to enable or even force the institution to respond to individuals.

Let me illustrate: I frequently hear chaplains say they cannot get their work done (for the organization) because of the "interrup-

tions." The "interruptions" are persons who have come for *help*. The same complaint is heard from first sergeants, personnel officers, and medical personnel. In such cases, there is a real need for a prophetic minister whose mission is to change the institution. Ministry to such institutions might simply point out, in an appropriately dramatic way, that the "interruptions" are their *purpose for being*. Clearly, that would be perceiving a sign of our time. Note also the "thus saith the Lord" message that will effect the most positive response to individuals cannot be accusative in nature. Perhaps a ministry to institutions is at its best when it is "insight producing."

THE NEED FOR A PRO-ACTIVE MINISTRY

It follows that a ministry to systems must be a pro-active ministry. I believe that the reason the Kingdom of God is not more in evidence is because organized religion has almost always taken its cues about what is important from the masses. We lost a great deal when society wrested from us, because of our inaction, the role of standard bearer in the community. This has left us "boxed in" by preconceptions and prejudices about what we are allowed to do and still be faithful to the system of which we are a part. To be sure, we owe an allegiance to our organizations. But as persons of God we are loyal to systems only to the extent where we are not unloyal to the "Ground of our Being."

One reason we do not experience more of the "fullness of life" in our daily experience is because of our tendency to exalt only one of the ministries of the church at a time. We behave as though we only have one or two of God's gifts at a time. We clergy are so deeply invested in "specializing" that we behave as though there is nothing else of importance. This is the unfortunate result of institutions directing us rather than us ministering to the institutions.

UNNECESSARY MARTYDOM

I want to make a statement with which I'm sure many will disagree: Every minister who ever lost his job over an issue *deserved to lose his job*. I say this because of the propensity of most clergy to make a "hobby horse" out of every "hot issue." In reality, we are living in an era when people will hear *anything* we have to say if they can believe we love them. I have found that systems are more than willing to hear us and to respond if they know, first or all, that we love them. This loving is our personal ministry. On the other hand, organizations always react angrily to an angry message of condemnation.

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The most consistent plea I hear coming from persons in authority is for the church to point in the direction of a more abundant life. Institutions are demanding that we minister to them. When we do not, they turn to others for that ministry. This is undoubtedly one reason for the new interest in oriental mysticism.

John the Baptist lost his head primarily because he directed his accusations of unfaithfulness at a single person. A close study of the literature suggests that as long as he addressed "systems" the people "heard him gladly."

SOME OBSERVATIONS[1]

Organizations, by nature, tend to reward mediocrity, hide incompetence, and punish competence in order to accomplish their perceived and/or stated missions and at the same time maintain the "status quo." But the fact is an organization cannot survive if this rule is continually followed. In order to survive, enough competent persons must be rewarded (promoted) to keep fresh life in the institution. Whenever their competent pastoral persons are also prophetic, organizations seem to be able to accomplish their missions without dehumanizing those who come to them for their services. This calls us to reach for our maximum potential in every endeavor.

In the beginning of this paper I said that a ministry to individuals was only half of our responsibility. If we are to be truly faithful to God, individuals must still occupy a large part of our effort. I believe our ministry to individuals will continue to be the more rewarding portion of our ministry. But if we reach for a balance between a ministry to persons and a ministry to systems we will find that when we approach an organization on behalf of a person we will no longer come as a suppliant but as a vital force within the institution. When an institution has experienced a ministry of reconciliation to it and its minister comes on behalf of an individual it will no longer conclude that "ministers can be expected to be for the underdog."

As in most instances, Jesus is still our best model. He tried throughout his life to minister to the institutions of his day. The Scripture tells us that as long as he simply discussed "religious matters" those in authority entered into dialogue, ever so reluctantly, with him. However, when he demanded that these systems change with regard to the way they dealt with women, children, and their material wealth they recognized him as an influential force and killed him. Jesus' way of life was both a criticism of the life around

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[1] I hope the reader will realize I am speaking in broad generalizations in this section.

him and a redeeming agency to lift it up. In that sense his ministry was both pastoral and prophetic. It was a ministry to persons and a ministry to the institutions of his day.

Frankly, ministry to systems is frequently risky, but it is necessary if we are to experience lasting change. Championing the rights of women and children are clear examples of an effective ministry to systems. It may take a long time. But Jesus clearly taught that some would sow, some would water, and some would reap the harvest.

EXAMPLES OF MINISTRY TO INSTITUTIONS

The medical profession is constantly struggling with guidelines for determining when to use heroic measures to maintain life. Rarely do the medical and surgical staffs agree on the guidelines because of differences in the nature of disease treated by the different services. The families of persons who are treated by the two services "feel victimized" when their loved ones do not receive the same treatment. Frequently each service tries unsuccessfully to influence the policy of the other. Today, in many military medical centers, when they cannot agree they ask the chaplain to be the arbitrator. Arbitrating a uniform policy is clearly a ministry to the institution, especially when the adopted policy is responsive to the individual patient and his family.

I know of a post commander who required every commander on his installation to attend his weekly staff meetings. He and his deputy found it necessary to comment, frequently critically, on every report. His middle managers (battalion commanders) did not believe he trusted them because of his behavior in the staff meetings. They often purged their reports, therefore, in an effort to "escape the wrath of the 'old man.' " During field exercises and inspections excessive deficiencies were the order of the day. This led to a number of competent commanders being relieved. This atmosphere encouraged the staff to "hide" errors and even incompetent persons.

The chaplain requested a conference with the commander to discuss his staff meetings. He suggested ways in which the commander could accomplish more in less time in staff meetings. He also discussed the "negative feelings" of his staff and subordinate commanders. He offered to try to enable all the commanders to accomplish their missions more effectively by offering them leadership training and values clarification workshops. That dual process changed the personality of the entire post. Individual performance in pursuit of missions rapidly improved.

It is important to note that he did this without accusing anyone of being *wrong*. He clearly had made some value judgments, but he addressed them "in the process" rather than as persons who were victimizing or being victimized. Everyone seemed to recognize that improved relations had emerged because of the ministry of that chaplain.

CONCLUSION

Properly understood, a prophetic ministry is of necessity a ministry to institutions and systems. While its focus is on the welfare of individuals, the arena for its performance as well as the object of its influence is the organization. To be effective it must offer more than popular reactive criticism. It must be willing to risk and sacrifice in efforts to create new atmospheres in which the dignity and worth of each individual is honored. In short, in the economy of God's kingdom there is no space for those who pray and never protest, for those who meditate and never mediate; for those who look to the throne of grace and never see the oppressor, and the oppressed, the downtrodden, the destitute and the deserted. Effective ministry requires that we see the world with all its warts and all its worries. It requires that we see people with all their pain and all their perplexities. It requires that we become prophetic in our ministry because to be prophetic is to prevent these causes for so much pain becoming the "norm" for God's children. This is truly a ministry of reconciliation.

RELATIONS BETWEEN THE EARLY CHURCH AND THE ROMAN MILITARY ESTABLISHMENT

Chaplain (MAJ) Richard E. Davies, Ph.D.

Participation in war and military service presents a tangled set of moral dilemmas to the Christian. The Christian military chaplain must be prepared to deal with these dilemmas in his counseling as well as in his own life. In addition to seeking direct guidance from the Old and New Testaments, the Christian may look for parallels to modern issues in the social setting in which Jesus and the apostles lived and in which the early church grew up. It is surprising how theological debates in the second century raised many of the same issues which confront twentieth century theologians.

What about military service and war? Can the early church offer any advice to the modern Christian soldier or chaplain? Patristic scholars have addressed the question infrequently, and the question has been ignored in more general literature. The present article is for the chaplain. It relies on published scholarship and summarizes what we know about the relations of early Christians with the military. The article does not purport to be a piece of original patristic research. Instead, it is a synthesis of information of interest to chaplains which is not readily available elsewhere.

CHRISTIAN SOLDIERS IN ROME?

. . . It is recorded that his brother Marcus Aurelius Caesar, when about to engage in battle with the Germans and Sarmatians, was in despair because his army was in great distress with thirst; but that the soldiers, of the legion of Melitene, as it is called, with a faith that has subsisted from that day until now, when they were drawn up before the enemy, kneeled on the ground, as is our familiar custom in prayer, and turned to God in supplication. And it is recorded that, though a sight like this appeared marvelous to the

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enemy, a still more marvelous thing followed immediately: that a thunderbolt drove the enemy to flight and destruction, while a shower descended on the army of those who had called upon the Divine Being, and refreshed it when just on the point of entirely perishing with thirst. Now this story is to be found even in writers alien to our faith, . . . but it has also been told by our own writers.[1]

This account comes from the well known history of Christianity written by Eusebius of Caesarea around 325. The story of the "Thundering Legion" was well known among the early church fathers, and is the earliest specific evidence we have of Christians participating in military service. Stevenson, who quotes this passage, comments, "Whatever be the basis of this story, it shows that by 170–200 many Christians were serving in the army." [2] Scholars have identified eight grave-stones as being memorials of Christians who were soldiers before the reign of Emperor Constantine.[3]

So there were Christian soldiers, in spite of the fact that the military was the strong supporter of Mithra, one of the serious contestants with Christianity in the Roman religious arena.[4] But even though there were Christian soldiers, there was a great deal of ambivalence about whether or not a Christian had the moral right to serve in the Roman army. To some degree this ambivalence was regional,[5] but there were other factors which we shall consider in this article.

THE STRUCTURE OF THE ROMAN ARMY

Before we deal with the Christian attitude toward the army, we must understand what the army was. The army that was familiar to Jesus, the apostles, and the early church fathers was the product of a reorganization ordered by Caesar Augustus, shortly before Jesus was born.[6] Over the next 500 years, the army changed in various ways, but the changes were gradual, so that we are concerned with the Roman army as a single, describable institution.

The Augustan organization established two types of military unit: the Legion, composed of Roman citizens, and the Auxilia,

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[1] J. Stevenson, ed., *A New Eusebius: Documents Illustrative of the History of the Church to A.D. 337* (London: SPCK, 1957), pp. 43–44.

[2] *Ibid.*, p. 44.

[3] Roland H. Bainton, *Christian Attitudes Toward War and Peace* (New York: Abingdon Press, 1960), p. 69.

[4] Samuel Dill, *Roman Society from Nero to Marcus Aurelius* (London: Macmillan and Company, 1920), pp. 595–596.

[5] Bainton, *Christian Attitudes Toward War and Peace*, pp. 71–72.

[6] Tacitus (John Jackson, tr.) *The Annals, Vol. III (Cambridge, Mass.: Loeb Classical Library, Harvard University Press, 1937), p. 11*.

composed of barbarians and other non-Roman citizens. This distinction lasted until the reign of Hadrian (117–138). By the time of Hadrian's reign, the prejudice against provincials had broken down, and the economic state of the empire was such that Legions were settled in permanent frontier fortifications, and vacancies in their ranks were filled by recruitment from the local province.[7] Thus, the distinction between the Legions and Auxilia was not a major one, and we will ignore it.

During the major part of the first four-and-a-half centuries the life of a military man was stable, except during an actual campaign. Legions would remain in one garrison for generations, and a number of towns grew up around garrison sites. A man enlisted in the Legion for a period of twenty years, and was required to serve for an additional five years in a veteran unit which was to see service only in the case of an attack.[8] After his service, the soldier was given a discharge bounty, citizenship (if necessary), the privilege of marrying, and he was usually given land in the province in which he had served.[9] H. M. D. Parker claims that these retired soldiers played an important role in civilizing the provinces.[10]

The Roman army had a total strength somewhere between 300,000 and 400,000 men.[11] This can be compared with a total population of 54,000,000 at the death of Augustus.[12] These men were, for the most part, stationed on the frontier, with the greatest strength along the Rhine. There was also a fairly heavy concentration of garrisons in Syria.[13] There were few garrisons in the interiors of provinces.

Wherever a garrison was stationed, it possibly amounted to a major local industry, providing the basis for the community's history and heritage as well as the economic base for regional business. There was no widespread military recruitment, so in places where there was no garrison, citizens might not see a military uniform for generations.[14] During the first century and a half, the volatile Jewish colony chafed under the army of occupation, but we are

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[7] H. M. D. Parker, *The Roman Legions* (Cambridge: W. Heffer and Sons, Ltd., 1958), p. 171.

[8] *Ibid.*, pp. 212–214.

[9] *Ibid.*, pp. 238–247.

[10] *Ibid.*, p. 247.

[11] Ramsay MacMullen, *Soldier and Civilian in the Later Roman Empire* (Cambridge, Mass.: Harvard University Press, 1963), p. 33.

[12] Julius Beloch, *Die Belvlkerung der Griechisch-Römischen Welt* (Leipzig: Verlag von Drucker & Humbolt, 1886), p. 507.

[13] A. A. M. van der Heyden and H. H. Scullard, *Atlas of the Classical World* (New York: Thomas Nelson and Sons, 1959), p. 126, plate 47.

[14] G. L. Cheesman, *The Auxilia of the Roman Imperial Army* (London: Oxford University Press, 1914), p. 134.

aware that even they were finally "pacified" as the world was united under the *Pax Romana*.

The soldiers filled a much larger role then offensive and defensive fighting. The Roman army was an available supply of manpower wherever manpower was needed. Thus the army was often responsible for material improvements in the empire, such as bridges, aqueducts, and roads. In addition, certain functions of state were given to the army, most notably that of being a police force.[15] Thus, an army man could serve for twenty-five years without ever facing battle. He could spend his time in military factories (making anything from bricks to arms), or in civil engineering construction, or as a member of a police force and fire-fighting squad. At a later time, military men could be found exercising most tasks of government.

> Under these headings fall also more specialized activities: oversight of markets and of foreign trade; espionage and enforcement of religious conformity; adjudication of boundaries, the drawing up of a tax base, preparation of a census and registration of Roman citizens; supervision of the public post and guarding of transport vessels on the Nile.[16]

Background for these late duties can be seen in the convergence of the civil service and the military. MacMullen sees the first real evidence of this under Septimus Severus (193–211). A man in civil service had a better opportunity for promotion if he had a military background.[17] Finally, the civil service was organized under Constantine (307–337) as if it were a military force, with military units, titles, and ranks. During the reign of Constantine and after, the ordinary person apparently recognized no difference between a soldier and a civil servant.[18]

This is not to say that soldiers were loved and admired by the people. The military had privileges not available to the ordinary person, and *de facto* authority to extend these privileges almost indefinitely. The citizens of each town were responsible for quartering any troops that had cause to stay in the town, and if a public barracks was not established in the town, one-third of each citizen's house could be requisitioned.[19] In addition, special taxes were required to support the army, and wherever troops were stationed, there were special responsibilities to be met by townspeople. Often

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[15] This was an early and traditional role. *cf.* Acts 22–23.
[16] MacMullen, *Soldier and Civilian in the Later Roman Empire*, p. 63.
[17] *Ibid.*, pp. 69–70.
[18] *Ibid.*, p. 50ff.
[19] *Ibid.*, pp. 77–78.

these demands almost amounted to extortion.[20] Add this to the inevitable gambling, drinking, and brothels that accompanied soldiers, as well as the demands that the soldiers often made on the baths, and you have ample reason for the ordinary citizen not to be enthusiastic about soldiers being in his town.

Of course the military did provide a good market for trade, and some sort of residential and trade area developed around any permanent garrison. In addition, MacMullen shows that the former and present officers consituted the aristocracy of many towns in the provinces.[21] But none of these factors eliminate the disadvantages of daily contact with the military. These disadvantages are eloquently summarized by John the Baptist as reported in Luke 3:14. The great Roman satirist, Juvenal, who gives us insights into many aspects of daily life in the empire, shows that John the Baptist's concern was not limited to the Jewish and Christian communities:

> Let's first consider advantages all our
>   soldiers now share.
> Not the least of these is this, that
>   no civilian would dare
>   to beat you up . . .
> But these privileged fellows with
>   buckled belts and a fine array
> of weapons get their cases scheduled
>   whenever they please,
> and their funds aren't erased by
>   endless chains of legalities.[22]

The observation of the common secular attitude toward the military is important because the attitude of Christians was likely tempered by the common attitude. If soldiers were perceived more as civil servants than as combat troops, the profession of arms might not call for theological attention. Similarly, if most people disliked soldiers, Christians might be more likely to develop theological arguments against the profession of arms than if there were popular support for soldiers.

CHRISTIAN ATTITUDES TOWARD THE MILITARY

Now we ask, what was the "Christian attitude" toward the military?[23] The most outstanding thing we note about the early

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[20] *Ibid.*, pp. 85–88, presents details and examples.

[21] *Ibid.*, chapter V.

[22] Juvenal (Hubert Creekmore, tr.) *The Satires of Juvenal* (New York: Mentor/New American Library, 1963), satire XVI, pp. 240–243.

[23] C. John Cadoux, *The Early Christian Attitude to War* (London: Headley Bros. Publishers, Ltd., 1919), is the best English language survey of early Christian writing on this question. Cadoux wrote in support of doctrinaire pacifism, and his conclusions are open to criticism at several points, but as a scholar he did not seem to overlook any of the major early Christian writings on the subject.

Christian fathers is that most of them were silent on the subject of military service. For example, one might expect the perceptive Irenaeus, Bishop of Lyons (c. 130—c. 202), to have something to say on the issue. We can only speculate that the relative scarcity of military personnel in the interior provinces kept the issue from his attention, as well as that of many other fathers.

The flamboyant Tertullian (c. 160—c. 220) and the ascetic Origen (c. 185—c. 254) had more to say about the military than any of other Christian writers before the time of Constantine. Both of them argued that Christians should not serve in the military, while arguing at the same time that Christians should support the military with prayer. But if a Christian should not be a soldier, why not?

Cadoux demonstrates clearly that Origen held the pacifist position, saying that Christians should not fight.[24] Other issues such as idolatry within the army and common immorality among soldiers were not particularly important for Origen. But Origen seems to stumble into ambivalence at the point of supporting the state. He stressed the positive contributions made to the state through intercessory prayers and through the influence on society of Christian education and the superior moral example of Christians.[25]

Origen may have taken the clearest and, to modern ears, the most defensible position against Christian involvement with the military establishment, but if he had such a horror of war as Cadoux would claim, how could he pray for the success of pagan (Roman) armies? Origen recognized that the legions were necessary to the life of the empire, and he was not whole-heartedly ready to exchange the civilized empire for a barbaric chaos, regardless of his opinion of the army.

Tertullian probably had the most well known and forceful statements about military service of all the fathers. But there are problems in interpreting his opinion on the issue. In chapter XIX of *On Idolatry* he said that there is an unreconcilable dichotomy between Christian service and military service. "There is no agreement between the divine and the human sacrament, the standard of Christ and the standard of the devil, the camp of light and the camp of darkness." [26] Furthermore, it is impossible for Christians to

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[24] *Ibid.*, pp. 137–143.
[25] *Ibid.*, pp. 142–143.
[26] Tertullian, *On Idolatry*, ch. XIX. "Sacramentum" in Latin meant, among other things, "a military oath." Tertullian's writings may be found in Alexander Roberts and James Donaldson (eds.), *The Ante-Nicene Fathers, Translations of the Writings of the Fathers Down to A.D. 325*, volumes III and IV (Grand Rapids, Mich: Wm. B. Eerdmans Publishing Company, 1951).

serve since Christ took away the disciple's sword. In chapter XI of *The Chaplet*, he marshalled rhetorical, logical, and historical arguments against Christians participating in military service, *but* his main argument in the essay was still that Christians, once in such service, should not accept pagan rewards for their service. In other words, Tertullian addressed a practical situation: Christians were in the military. This fact was basic to his essay (he gave the background in chapter I), and in order to continue the essay beyond chapter XI, he had to rhetorically "suppose, then, that the military service is lawful, ... " [27]

Tertullian saw no place for Christians in military service, but his writings give repeated evidence that Christians were in the military service.[28] As a matter of fact, *"On Idolotry* and *The Chaplet* of Tertullian are our oldest pieces of evidence for the existence of Christian soldiers who had joined the army *after* their conversion." [29] Any thinking man will be somewhat cautious when his moral absolute does not agree with what he observes in everyday life, and we should not be surprised to find some ambivalence in Tertullian on the subject of military service. This expectation should be reinforced when we consider Tertullian's native combative spirit, which ought to admire a successful army, and when we consider that the specific legion with which Tertullian was familiar was, according to Parker, important as a force contributing to civilian well-being. After mentioning some of the works of this legion, Parker says,

> The development of the province of Africa from one of the most backward to one of the most Romanized districts in the Empire in the third century A.D. was due to the uninterrupted settlement of the legion *III Aug.* in the country.[30]

His ambivalence does not show through very often, but when it does, it is significant. A check of Cadoux's references to Tertullian's allusions to the military reveals only two that bear on our issue of ambivalence. In chapter II of *On the Pallium* he developed a theme of "the goodness of our world," and concluded in praise of the Roman empire. At the climax he said, "While God favors so many Augusti unitedly, how many populations have been transferred to other localities! how many peoples reduced! how many orders restored to their ancient splendour! how many barbarians baf-

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[27] Tertullian, *The Chaplet*, XI.

[28] *cf.* Tertullian, *Apology*, XXXIVV, XLII; *On Idolotry*, XIX; *The Chaplet*, I, XI.

[29] Cadoux, *The Early Christian Attitude to War*, pp. 235–236.

[30] Parker, *The Roman Legions*, p. 225. He footnotes this judgment to Cagnat, *L'armée romaine d'Afrique.*

fled!" [31] It is obvious that the means to the ends which Tertullian praised was the system of Roman Legions.

Tertullian apparently recognized this fact, for he said elsewhere, "We pray for life prolonged; for security to the empire; for protection to the imperial house; for brave armies, a faithful senate, a virtuous people, the world at rest, whatever, as a man or Caesar, an emperor could wish." [32] Tertullian was a political conservative, because he feared the holocaust of the eschaton, and he believed that the fall of the Roman empire would be synonymous wtih the eschaton.[33] God had ordained the present order for as long as it would last, and it was the Christian's responsibility to support it, including the army.[34] Even so, a Christian could not be a soldier. Yes, there is an ambivalence here, and it is the same ambivalence that we saw in Origen (although Origen was not so explicit and did not give complete license to the present order), and the same ambivalence which we can see throughout Christian history up to our time.

A number of Christian soldiers were martyred. In *The Chaplet*, Tertullian cited the case of a soldier who was martyred for refusing to wear a laurel crown on the grounds that it would be idolatrous to do so. The case would be similar to a present day soldier who might refuse a Medal of Honor.

About three-quarters of a century after Tertullian, in 295, the martyrdom of a young man named Maximilian occurred. His martyrdom is significant partially because a number of scholars have chosen to discuss it. Maximilian was the son of a military man, Fabius Victor, and as we have noted, it was expected that "army brats" would join the army. But Maximilian refused to serve, and was brought to trial. The key part of the trial transcript reads as follows:

> **Maximilian:** I cannot serve as a soldier. I cannot do evil; I am a Christian.
> **Procounsul:** In the sacred retinue of our lords Diocletian and Maximian, Constantius and Maximianus, there are Christian soldiers, and they serve.
> **Maximilian:** They know what is fitting for them; but I am a Christian, and I cannot do evil.
> **Procounsul:** What do they do who serve?
> **Maximilian:** Thou knowest what they do.[35]

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[31] *Tertullian, On the Pallium*, II.
[32] Tertullian, *Apology*, XXX.
[33] Tertullian, *Apology*, XXX-XXXII.
[34] *Ibid.*
[35] Cadoux, *The Early Christian Attitude to War*, p. 150.

And so Maximilian was sentenced to death.

There is a provocative ambiguity in Maximilian's testimony. He refused to enter military service simply because he did not want to do "evil." Could the evil refer to the often assumed universal immoralities of the soldier's life, or did it refer to the allegiance the soldier had to pay to the political authorities (including sacrifice to idols), or was the evil the hate expressed in combat that is every soldier's duty? The various alternatives resolve into a question of whether Maximilian's rejection of military service was absolute or conditional, and people have generally argued for interpretations that fit their prejudices.[36]

It is important to note that the procounsul did not accept Maximilian's position as the orthodox Christian position, for he referred to many other Christians in the military. Anyone who would draw a normative conclusion from the record of Maximilian is also plagued by the fact that he is Numidian, and had possibly come under the influence of Montanists and/or Donatists.

The young Maximilian was executed during the reign of the emperor Diocletian, who ruled from 285 to 305, and was the last of the actively anti-Christian emperors. Prior to Diocletian, Christians had experienced a period of relative safety, but Diocletian "seems to have considered religion a means for unifying the empire."[37] Thus he set out to suppress Christianity as a dissident element in the empire. This suppression was climaxed with an edict in 303 which deprived "Christians of citizenship (and hence eligibility to office), forbidding the emancipation of Christian slaves, and ordering the demolition of churches."[38] For practical purposes, this edict remained in effect until 311, although it was not universally enforced during the entire eight years.

If the state refuses to accept Christians, it is obvious that the question of Christian attitudes toward the state will not be a subject for discussion. During the persecution of Diocletian, any Christian debate about the ethics of participation in military service was superseded by anger at the policies of the current emperor, described by the early Christian Lactantius (c.240—c. 320) as "that inventor of crime and contriver of wickedness." [39]

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[36] Jean-Michel Hornus, *Politische Entscheidung in der Alten Kirche* (Munich: Chr. Kaiser Verlag, 1963), pp. 131–134. *N.B.*, fn. 67, p. 131.
[37] Moses Hadas, *A History of Rome from its Origins to 529 A.D. as Told by Roman Historians* (Garden City, N.Y.: Doubleday, 1956), p. 180.
[38] *Ibid.*, p. 182
[39] *Ibid.*, p. 180.

In 313, Constantine issued the Edict of Milan which granted Christians freedom of worship. The edict also restored houses of worship and other church property, providing that costs of restoring the property would be paid by the state. Now that the state had acted in support of Christianity, one might expect Christians to support the state, including the army. To a degree this did happen. The influential early church historian, Eusebius, is well known for his devotion to Constantine, and he would hold the army as necessary to the Christian order as it was to the Constantinian order.

But in spite of Eusebius, the anti-military cause was not dead. The Syrian document, "The Testament of our Lord," is dated between 350 and 375,[40] (significantly after Eusebius) and makes a strong statement against Christians being in the military service, apparently because soldiers "oppress," "kill," and "rob" others. This document is related to the "canons of Hippolutos" and the "Egyptian Church-Order," both c. 350,[41] which are not quite as strict in barring soldiers from the faith, although they are definitely against any Christian killing *or* exercising civil power. It certainly cannot be said that the entire post-Constantinian church embraced military and civil authority without hesitation.[42]

However, we can observe that there developed an increasing tendency for the church to approve of the military and military service. A striking example of such approval can be found in the *City of God*, where the otherwise brilliant St. Augustine (354–430) uses language that reminds us of Orwell's *1984:*

> It is therefore with the desire for peace that wars are waged, even by those who take pleasure in exercising their warlike nature in command and battle. And hence it is obvious that peace is the end sought for by war. For every man seeks peace by waging war, but no man seeks war by making peace.[43]

City of God followed the emperor Theodosius (378–395) of whom Augustine said, "He took greater satisfaction in being a member of the church than in being emperor." [44] Theodosius seriously tried to Christianize the empire, and required all people in

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[40] Cadoux, *The Early Christian Attitude to War*, p. xxiii.

[41] Hornus, *Politische Entscheidung in der Alten Kirche*, p. 156. Cadoux provides parallel column translations of all three documents, in *The Early Christian Attitude to War*, pp. 122–123.

[42] It is interesting that no church council speaks directly to the problem. But, *cf.* canon 56 of Elvira and canons 3, 7, and 12 of Nicaea.

[43] Augustine (Philip Schaff, ed.), *City of God*, in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, Vol. II (Grand Rapids, Mich: William B. Eerdmans Publishing Company, 1956), book XIX, chapter XII.

[44] *Ibid.*, book V, chapter XXVI.

government service (including the military) to be Christian. Because of this, his reign marks the end of our survey.

CONCLUSION

Thoughtful consideration of the evidence leads to the conclusion that one cannot find normative guidelines for Christian attitudes toward the military in the experience and teaching of the early church. For one thing, the Roman civil structure, and the role of the military within that structure, have no precise modern parallel. But perhaps more important is that the ethical problems raised by a military establishment are complex and do not seem to yield to normative absolute solutions. The Christian faith affirms that killing is bad and that a person should love his enemy. But Christians also have a responsibility to the state (as Origen and Tertullian admitted). Perhaps the only way out is for every Christian to pray for personal guidance, make a decision, and pray for foregiveness.

Most important for the military chaplain is the fact that people who are good Christians in terms of every available criterion are in the military. It is one task of the chaplain to minister to these people. In doing this, the chaplain should remain sensitive to the ethical ambiguities inherent in the profession of arms, just as the civilian pastor should remain sensitive to the ethical ambiguities inherent in civilian professions, such as salesmanship.

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REFLECTIONS ON A PROMOTION PASSOVER
CH (MAJ) Richard H. Johnson

The following few paragraphs are written to give my evaluations of the emotions that I have faced following my non-selection for lieutenant colonel. I believe these emotions are the reactions that most people go through when some event shakes their lives and I feel that many chaplains need this information in order to minister to the needs of some of the soldiers in their units. I realize that there is really nothing new in what I am saying, but sometimes it helps to have it restated.

I had known that non-selection was a possibility. I had received one bad officer efficiency report (OER) and had appealed it. They changed one sentence which I considered prejudicial but left the numerical scores and the rest of it stand. But many things had happened that made me feel that non-selection would not be a reality. I had received two maximum OER's and three very good ones. I had made the top 5% of my career class and I had been selected for one year of civilian schooling before being assigned to my present job. These three things, along with my meeting a division chaplain who confided to me, "I don't know how I got this job, I have never had a max' OER in my entire career," made me feel that the possibility of non-selection was less than 50% at the most.

Then came the day of reality. The list was released and I was not on it. There were 59 of us chaplains in the primary zone for the first time and 19 or us were not selected. This means that my OER's are in the bottom third of my group.

I must admit that my first reaction was anger. I was mad and there wasn't much to do about it. I couldn't take it out on my wife and kids, because they needed love and help to get over their anger

and disappointment too; and it wouldn't help to kick the dog. I didn't feel like kicking the person responsible for my bad OER, because I have been praying for him for years. His life is empty. He has no hope. He continues to fight and struggle to find some meaning, but continues to avoid God in every way that he can. How can you be angry towards someone for whom you are praying and who has such a need to know the peace that only God can give?

I believe loneliness is a result of anger. I felt that too. Didn't anybody care? I had received a phone call from higher headquarters telling me I wasn't on the list. The chaplain calling me had been passed over the year before, but had been selected this year. He may have said much more, but all I heard was, "Hang in there." That's great for getting the job done, but the real question was why? Why work hard at a new job, why knock yourself out; if nobody cared. Then I found out the depth of concern that exists in the Chaplain Branch. Chaplains not only didn't care, they didn't even *know*, so that they could care. One conversation went something like this, "You mean you weren't promoted? Here let me look at the list. That's right you aren't on it."

As soon as I could obtain a copy of the list I discovered a line officer whom I knew was passed over also. I called him to let him know that I knew and we commiserated together. At least he knew that I hadn't made it either.

So my anger sat there being expressed to God in my confessions and his Holy Spirit gradually disbursing it with his love and chiding me about whom I "really" work for. Would there really be *any* disappointment if my only concern was doing His will? I must admit that if I were totally committed to Him and His will, then it would not matter what man does to me—either good or bad.

My next reaction was of a short duration. That was a reaction of denial. This took many forms. At first it was that they had made a mistake, there was an administrative error. They had gotten my name mixed up. (This had happened to my detriment before.) This denial phase was where most chaplain friends entered into the act. They all had many suggestions of how the OER could be thrown out.

I must say that I appreciated my friends' concern and interest, and I needed it. However, I found that I was dealing with their anxieties as much or more than they were dealing with mine. One chaplain said, "I was wondering how to bring the subject up. I'm glad that you mentioned it." From this point the conversation would go along the line of . . . "How are you handling it?"

At first I was flattered by my friends' interest, but my elation ended when I found that I needed to minister to them and their anxieties. I didn't feel like ministering to anyone. I realized this was pity and selfishness, but that is where I was. I think that many chaplains were consciously or unconsciously dealing with the fact that it could have been them. I realized this when one person ended the conversation with, "That really helps." The emphasis was on the fact that it helped him, not me.

Although we have talked many times one friend has still said no more than, "I'm sorry you didn't get promoted," and he has never mentioned the subject first in any conversation. Only one chaplain was ever really helpful and that mainly by his honesty. He said, "I know you must be hurting and I hurt too. I don't know what I would do." This is the only person who I felt really cared whether I was promoted or not. I know that the others cared, but they were dealing with their own anxieties more than they were dealing with mine.

The next stage was one of hope. Hope that the injustice of not being promoted would be righted next year. This may be just an extension of the denial stage, but it was sufficiently different to have special mention.

In my own mind I knew that the bad OER was a mistake and an unjust evaluation. I say this not to rationalize, but as a sense of objective evaluation of my ministry over the past 12 years. I feel that I have observed a sufficient number of chaplains and their work to have a fairly good ability to know what is a good ministry and what is not.

However, my hope wasn't very strong and my weak expectations were shocked into reality when two different people who looked at my records essentially said the same thing: "You may get picked up next year, but it will be a miracle."

That bit of reality cleared the way for the stage where I am now—acceptance. This means that I am now at peace with everything around me. I have not been promoted, and I am probably not going to be promoted. I was hurt, but that has healed. If I were more of a saint and less of a sinner, I wouldn't have been hurt about the non-selection, but I'm a sinner and I will continue to be one. Therefore, human failings will hurt me just as they do my brothers. But hopefully I will now be able to minister better to their hurts.

I am walking one step at a time and I do not know what tomorrow will bring forth. This is where I should have been all the

time, but it is hard for me to walk by faith and not by sight. This sense of a daily walk hasn't come easy. It was not until I could see that all my non-selection really did, was to keep my salary from going up, and if I am dismissed from the Army next year that will mean more monetary loss of retirement money. But my Father never promised me riches—only His presence and care. Than I was able to see how God in His own loving way had even made up for the monetary loss by giving me a down payment to buy a home when I needed it. How could I ever have doubted His loving provision for the future when He has done so much in the past.

He has provided for all of my needs far more than I deserve. He has patiently dealt with me in my emotional needs and given me a family and a wife better than I deserve. He has lovingly taught me and dealt with my spiritual needs too. He has given me a ministry that has been challenging and fun at the same time. With all of these gifts I am sure that tomorrow will be just as rewarding, just as frustrating, and just as much a growing experience as the past has been.

With this attitude of acceptance I find that my productivity and creativity is returning. I would have to say that I have been minimally productive since my notification of non-selection.

My specific recommendations for chaplains who want to try to minister to those in their units who are not promoted are these:

A. *Be Informed.*
　　1. Know the officers and enlisted people in your unit who are eligible for promotion.
　　2. Know when an officer or enlisted person is not selected for promotion.

B. *Take the Initiative.*
　　1. Seek them out and let them know that you know.
　　2. Make sure they know that you care. (If you do.)

C. *Be Honest.*
　　1. Tell them you know it hurts and admit that you don't know how you would handle it, unless you have actually been through it.
　　2. If you have been through it, share your own frustrations and the process of your own growth.
　　3. If you have a hard time dealing with it yourself, admit it.

D. *Be involved and patient—it takes time.*

     1. The loneliness is real. The person will need close social contacts with someone who understands and cares.

     2. Many social contacts are necessary. It takes time for wounds to heal and it takes time to learn. You will have to emphasize many truths more than once.

     3. Spend time with the person. Even if you do everything else wrong, the fact that you are saying, "You are important enough to me to spend time with," is healing in itself.

E. *Don't try to do it all yourself.* There may be another person (and usually is) who can be as helpful as you can.

TEAM MINISTRY IN THE MILITARY COMMUNITY
The Rev. Anthony F. Lobo, S.S., Ph.D.

At a first glance our topic today might seem rather overwhelming—some would wonder, perhaps more pessimistically, about even trying to make it a reality! However, if we broke down the title and put the parts into a context we might be able to get a better grasp of the implications. Following that principle, we would first have to consider ministry and all that word implies in a religious setting. That established, we would have to consider a broadening of the concept to include the notion of a team approach. Finally we would need to consider both of the above in the special milieu of the military community. But even prior to all that is the foundation for all of the discussion and that is the context of faith. And it is with a consideration of faith that I would like to start this talk.

As religious ministers, whether it be as chaplains, religious educators, administrators of religious programs, we have a mission. In the faith or religious context, what is that mission? In the religious context, mission is to be sent; to let go of everything; to come as poor, as servant; to hand over your life as a friendship gift; to give it not once but to every needy person; to heal, to comfort, to live the concerned life. In a Christian context, Christ Jesus gave us a mission. He also was a mission in himself. And so we have become mission because we are of him.

That is our task. Unfortunately, and too often, what have been the results? The effect of our ministry, of our programs, has been to make people sarcastic and cynical; has made them say: "I have discovered that everyone is out for himself; that competition is

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the name of the game, and that what you cannot beat, you'd better join."

But surely our ministry—and the programs we provide—was meant to lead to a different attitude. It was meant to make us see the complexities of the human condition, not to make us pessimists but realists. It was meant to confront us with the struggle of men and women during the ages, not to make us say "There is nothing new under the sun" but rather to make us realize that our commitment to service is part of a much greater human endeavor. It was meant to bring us in touch with the great men and women who have worked for justice, peace, and the love of God, not to make us feel inferior but to make us more aware that we belong to a supportive community of saints. It was meant to help us see that the root of all human evil is in our own hearts, but not to lead us to morbid introspection, but rather to make us stand in this world with a humble and contrite heart, receptive to the endless needs of suffering people. It was meant to give us a strong mind and a strong heart so that our desire for service would not melt away by lack of visible results, but would be mature enough to survive even when we had nothing to hold on to but naked faith. And finally, our ministry was meant to bring our God to the center of our hearts, not the sweet, sentimental, commercialized Jesus we have tended to get used to, but the Son of God who has entered into our human condition deeper than we can enter it ourselves and who has planted a sign of hope in the center of our broken world.

And so our ministry is always an education to a hopeful realism, which allows us to unmask the illusions of this world not with a conceited smile but with a compassionate attention that can point to the light in the midst of darkness, to hope in the center of chaos and to new life in the ground of the old. It is a ministry that allows us to speak about the new plants while witnessing the dying of the seed, that makes us sensitive to the hidden expectations in the hearts of bitter, frustrated people. It is a ministry to that freedom of the heart that allows us to speak of the Biblical Jerusalem while living in Babylon, to announce the eschaton in the midst of the apocalypse and to profess joyfully the love of God for his people in the midst of a world pervaded by corruption and hatred.

Before we begin any grandiose plans for team ministry we need to purify our own concept of ministry. There is one more presupposition that needs to be established before we begin a discussion of a team ministry. That is the basic one of faith.

Much has been said and written about the modern human be-

ing's sense of alienation. It is an alienation that is almost all-pervasive, touching institutional religion, metaphysical speculation, categorical truth, relationships, fellow human beings, life itself. It is not just a few isolated tenets of faith that are challenged, but faith itself; the ability to believe, the capacity to develop directive principles that will be the motive force of one's existence. What creates alienation is the sense of vacuum, the deadly loss of meaning and purpose, the senseless cruelty of history, the progressive crushing of truth by the brutality of so-called realism, the way we are engulfed by the petty concerns of everyday life, our consciousness of an ever present pluralism, of divergent and irreconcilable attitudes to life, the sense of the tension between the formulas of faith and a lived faith. In the face of these sources of alienation in our secular and religious worlds, we need to realize from the outset that if we are going to help people find meaning and purpose in their lives, and bring a new vision to our country and world, it must be, as theologian Karl Rahner has said, through a faith which is lived in the full knowledge of the situation.

For some time now, writers have been telling us that the modern human being is no longer satisfied with metaphysical proofs, ontological reasoning, *a priori* arguments, but we have been slow in learning the lesson. We have ignored the signs of the times which speak of a generation more attuned to the mystical, the psychedelic, the experiential. Too often we have failed to reach people at the existential, experiential level; we have not appealed to their experience nor to the collective experience of the community. People today are shaped by a culture which is dynamic, pragmatic, and historical. If we expect to exert any influence on them—to bring them to a sense of commitment—by whatever new approaches we might devise—we must begin to understand their language. To ignore this lesson is to face the possibility of being part of a marginal, irrelevant institution, a fate already attributed to us by many.

To a generation desperately searching for meaning and purpose in what is too often seen as a pointless, futile struggle for happiness, what message do our programs, our ministries provide? Is faith for us a lived commitment, a personal response to a personal God? Do we help people to the realization that God acts in their lives, as he acts in mine, that my existence has meaning and value? Do we help them to see that our faith is the integrating force of our existence? But of course, to be so, faith must be an on-going process, an ever-renewed response, ever coming into being but never fully realized.

I suppose that an immediate reaction to all that I have said thus far is "So what?" or perhaps even more bluntly "What has all that to do with team ministry?"

I would say that it is of utmost importance because "team ministry" is not the goal; it is only a means to an end and if we are not clear about the end then no matter how elaborate our planning and our performance we are doomed to failure because the core is empty.

The matter bears more careful thought since there is little doubt that the military chaplaincy, as with ministry in general, is in a position that is unique and critical. As I skimmed through the history of the Chaplaincy in this country in the five volumes sent to me, it is significant that the final volume is entitled: *Confidence in Battle, Inspiration in Peace.* Inspiration in Peace . . . fine words, but how do we inspire a new generation, in many ways, an alienated generation? Those same questions are being faced by Church people everywhere. There is little doubt that all of us involved in ministry today are at a threshold; perhaps no definitive work on the best approaches in ministry today can appear at this juncture in our history. At best a probe is possible as we grapple with the future of ministry—the future of the chaplaincy—in a state of "future shock."

No one in the ministry today can consider himself/herself immune from the malady that Alvin Toffler has described so well. Whether such a malady should exist is a question apart; that it does exist, is of concern to us because the world in which we minister is rapidly changing and the contagion of "future shock" is pervasive. And to add to the difficulty we also have what Marshall McLuan has called a "rear-view mirror" mentality about reality. We march into the future backwards singing, "Those were the Days."

In the light of what we are discussing today there is another difficulty that must be faced. The other side of the coin of future shock is the problem of transcience, which results in an inability to make decisions, or to make them too hastily before all the facts are in. So, today "team ministry" is the latest gimmick to come down the pike. It becomes the panacea which will solve all our problems and we buy it wholeheartedly—and within a year, because it has not been thoroughly thought through as to rationale, procedures, goals, it falls apart and some will say "I told you so" and others will be frustrated and still others will give up. Against a background of a "future shocked" ministry, it is important that before we implement new methodologies, we first delineate areas to investigate in order to come to terms with our role and our accountability. The areas

might include values' clarification, culture shock, the role of fringe or minority groups within larger communities, etc. The area which is the starting point for renewal in ministry, however, is the one I have touched on thus far: the faith of the minister.

Out of that initial discussion we can now move to a more direct consideration of team ministry, its value and importance.

First, a commonly accepted definition: Team ministry is an association of a number of designated pastoral ministers who jointly share the responsibility for the pastoral ministry of a particular group of people. Following consultation with the team, one of these pastoral ministers (usually the ordained priest) is appointed to serve as administrator.

What about the purpose of the team? Purposes would vary according to the size and needs of the particular group but some, or all, of the following purposes would need to be considered:

1. To meet the many needs of the group with great effectiveness by allowing persons of different qualities and abilities to work together in an expression of shared responsibility, while at the same time allowing for specialization in the various areas of a typical parish ministry.

2. To enable the parish to experience the variety of charisms exercised by team members so that the members of this local church, in turn, will realize that they too have charisms to be used for the benefit of one another and for the church at large.

3. To provide opportunities for greater commitment and personal growth and development among pastoral ministers through shared responsibility and accountability and cooperative effort; the support provided by other team members through prayer and the sharing of competencies; participation in regular, systematic evaluation of the team itself and the members of the team; freedom and opportunity to exercise greater pastoral leadership, initiative and creativity.

4. To enable pastoral ministers to be able to serve as more dynamic and effective ministers of the Good News through their own mutual experiences of redemption, renewal and growth based on their common prayer, dialogue and deepening mutual understanding and support.

All this might seem extremely idealistic; obviously such purposes are not achieved overnight or even in a year; but they must at least be believed in and that should not be too difficult to do if we

recall that ministry is service or work done by those who believe; service to one another and to the world around us. For Christians, it is the work that members of the Christian community perform in the name of Christ because they believe in Him. The mandate is most clearly expressed in Paul's first letter to the people of Corinth: "There is a variety of gifts but always the same Spirit; there are all sorts of service to be done, but always to the same Lord; working in all sorts of different ways in different people . . ." As we examine the "varieties of ministries", two things become clear: first, that this work is part of the life experience of everyone who believes. It is the work that we do through the power of God's spirit working in us, working in distinct ways in each of us. The second thing which becomes clear is that everyone is important in this regard. God is working through each of us for the health and life of the church and its mission to the world. Ministry then is the responsibility of every believer, and if the "work force" of such ministry is reduced, the usefulness of the believing community is lessened.

Two additional points should be noted in any discussion of the shared dimensions of ministry. First, ministry can and should be a part of the life experience of each believer. It is unfortunate that today most people in the pews consider themselves as *recipients* of ministry. The perception of ministry by the average member of most denominations is symptomatic. While the clergy tend to think of the word "ministry" as a verb, parishoners tend to think of it as a noun. And even when the parishoner sees "ministry" as a verb, it is often seen as the prerogative of the ordained minister, even if it is done by a lay person. It is important therefore to realize that shared ministry does not mean simply the participation of the parishoner in the ministry of the clerical person. It may involve some of that, but more basically, it is the development of each person's unique skill in the service of the church or the world, and the performance of that skill in the name of God.

The second point is that when ministry is seen as a shared experience, then there is the need to encourage people to identify as ministry the work that they do in response to their faith. This task of identification is crucial if a team is to be more than a gimmick. How do we in general terms implement the sharing of ministry? I would stress two dimensions: *Revealing* and *Affirming*.

Revealing. Quite often we think that our ministry as chaplains, or as educators means to change people's lives, to change their way of doing things, "to shape them up." And so many of us go around nervously trying to change the lives of people and then are

bitterly disappointed when we discover that after five or more years of hard work, most people have not changed very much. It is an unpleasant fact that there are many unhappy, sad, frustrated chaplains, educators, priests, ministers in our society today. But the minister is not called to redeem people . . . only God can redeem people and we are not called to play God. The greatness of the ministry is that we are called to reveal God's grace to people, to take away the veil that prevents them from seeing that something great is happening, and to make visible the beauty of God's presence in the world and in the human heart. Our communities are filled with depressed, lonely, despairing people who feel lost in this chaotic and often frightening world. Ministry means to make men and women recognize that they are carrying a promise within them, that they have a hidden treasure, that they are already touched by the love of God, and that in the center of their pain, new life can break through. Ministry means to help people see what is already there and to recognize it as a precious gift. Ministry is like moving away the curtain which makes the divine gift invisible and displaying the beauty of God's love in the midst of people's live, even in the midst of their pain.

How does all of this translate at the concrete level? When we teach, we help people see that they have something to give to us, we break through their fear of not-knowing and show them that they have a unique contribution to make. When we preach, we try to touch the soul of the community and reveal to those we love that God is already present and that he who has eyes will see and he who has ears will hear. And when we counsel, we take away the confusion preventing our people from recognizing their own best talents and offer them the freedom to discover the healing power of God. And when we organize, we help people meet each other and form community by the recognition of the demanding love that binds them together. And when we celebrate, we place the gifts of all on the altar of God and say thanks together in the joyful recognition of what is given to each of us.

If ministry is indeed a call to reveal the divine life in the midst of our broken world and in the hearts of suffering and troubled people, it also means that the first task of every minister is to bring to the foreground the healing power of people and make them aware of their own ministerial gifts. The danger in our highly professionalized time is that we start thinking about service, education, ministry as specializations which we have to protect as unique privilege. Yet there are many people in our communities, our schools, our installations, our barracks, who have remarkable pow-

ers to care, to heal, to show compassion, to be present to suffering people, to speak a good word, or just to listen; but many are keeping these precious gifts hidden because they themselves are not even aware of their great gifts. Our communities should be places where these gifts are revealed and made available for the whole community.

Affirming. But revealing is not the only task of the minister. What is revealed, what has become visible and available has to be affirmed. Affirmation is one of the most neglected aspects of ministry today. Affirmation means saying "Yes" loudly and clearly to people who are not so sure of themselves. Affirmation, encouragement, support are often much more important than criticism. In a world in which self-doubt is such a rampant disease and in which we are constantly questioning our own self-worth, affirmation becomes one of the most important ingredients of ministry. Affirmation can mean many things. It can simply mean an expression of excitement and surprise; it can mean more careful attention and continuing care for the gifts just revealed; it can mean setting some time and place apart where more thanking can be done. Every time we say: "He just does what he is supposed to do," "He just does his job," "He just fulfills his requirements," we are destroying seeds that can flower into shared or team ministry, for we are forgetting that all good things—no matter how simple—are gifts to be grateful for. Our communities should be places where ministry includes a call for continuous and growth producing affirmation.

Thus far I have deliberately been providing the necessary foundations for any discussion of team ministry for I strongly believe that it is only in the acceptance of those theological, philosophical or simple faith dimensions that the discussion can then move to the creation of a team.

We are in a time now in this country, perhaps in the world, when present circumstances and needs are calling for drastic adjustments in approaches to ministry. Dealing wtih seminarians as I do and in an ecumenical context, we are realizing that both the office and style of ministry need to be, and are changing under the pressures of these new demands. If the Church today is being viewed more and more as a fellowship, as a communion, as the people of God, then ministry has to focus more sharply on gathering or building the community, and that in turn leads to a slightly different role for the minister. As builder of community, the minister becomes a catalyst, a facilitator, a coordinator. His particular charism is to animate and correlate the charisms of others. But today, we are concerned with the style of ministry.

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I would like to suggest some specific ways in which individuals can work toward a ministerial style of shared responsibility—toward a team ministry.

First, each ought to recognize the general competencies of the others. It is an easy temptation to fall into the traps of thinking that "I possess all basic abilities," or that "I really do not have any." A more realistic position acknowledges that each possesses certain strengths as well as weaknesses. Working as a team, the strengths can be accentuated and the weaknesses made up for.

Second, some model of communal decision-making needs to be adopted. The interaction of pastor or chaplain, associate and other ministers, *e.g.* the Religion Coordinator, ought to give a concrete example of Christian pluralism, of individuals with different backgrounds who can sit down, discuss and resolve issues. Parishoners should see this interaction in regularly scheduled meetings and open cooperation. This obvious interaction of the ministers responsible for the spiritual well-being of their people, is, in fact, the first lesson they teach in any religious approach; that authentic doctrine reflects shared experiences within the community.

Third, in making specific decisions about doctrinal or moral instruction, there needs to be an acknowledgement that several factors will contribute to the most efficient approach. These include traditional authenticity, a pluralism of understanding, and the practical modification that occurs in individual situations. If these factors can be honestly represented in the discussion and process of decision-making, then any communal judgment made will possess a high degree of reliability.

Fourth, within such a model of shared responsibility, where different opinions will be continually put forth to represent the various competencies of individuals, some plan of experimentation ought to be accepted as a norm of practice. Definite criteria ought to be outlined for periodic re-evaluation of new approaches.

Fifth, the members of the team ought to remember their responsibility to and interdependence with others, including the parishioners, to whose experiences of faith they ought always to be listening. Periodically, the team ought to examine their accountability to the larger ecclesial interests.

What about the hidden roadblocks towards realistic goals within the team?

For all the good intentions in the world, problems do tend to slip in. It should be clear from the outset that communal interaction is not a comfortable mode of operation for many individuals who were raised in a more authoritarian style or feel responsibility weighing on their shoulders alone. Even though they honestly try, it takes time to become emotionally comfortable with a new style of organizational interaction. At critical junctures, when tensions arise, an individual can fall into a defensive retaliation which attacks the would-be partners. It is imperative that each person try to become consciously aware of these temptations and the methods of retaliation which their position holds.

I'd like to describe some of these tensions as they might apply to a team in a parish setting. It will be easy enough to draw parallels with the military chaplaincy.

First the Pastor. In the midst of a dispute he may feel that his authority is being unduly challenged. While others hold out for changes to be made which accord with historical understanding or experiential expression, he finds it hard to adjust to this pluralistic context. In the first flush of reaction to these criticisms, the pastor's temptation will be to use this economic leverage, the threat of "firing." Nothing else like this institutional hammer will destroy a team. A team becomes life-giving when, in an atmosphere of trust, views can be shared in openness and mutual concern. The pastor ought to set this tone by cooperation and trust with the members of the team.

The Associate. Often this young man is out to establish his ministerial place. In the first years of his ministry, he needs, for his own functioning, to establish a solid priestly identity; this will hopefully settle in the conviction that he can be an agent of the mystery of God in people's lives. But recently out of the seminary, his experience is quite limited and his forte lies more in the intellectual realm. In pushing to firm up his identity he may easily be tempted to raise his stock by lowering that of others, *i.e.* to criticize the pastor as hopelessly out-of-date or the Religion Coordinator as insufficiently trained and theologically incompetent. But most associates still have much to learn about doctrine, a sense of what is truly central and particularly how it ought to be practically applied. He can humbly learn a great deal from both pastor and Religion Coordinator on these scores.

Two additional obstacles are beginning to make themselves felt in the parish ministry, as I am sure they are in the military chaplaincy. The first occurs in unresolved attitudes about sexual

equality and surfaces when one of the members of the team is a woman. It is a simple fact that many ministers, both young and old, have not faced the issue of professional competence among women and have not accepted women as possessing abilities equal to or superior to their own. Hence, they act in a consistently corrective or overly patronizing manner; in either case a true team cannot develop.

The second problem lies in an extremely restrictive notion of ministry, in which the minister believes that all ecclesial ministry derives form and is controlled by his own office of priesthood. Such an attitude, unless openly confronted, will not permit the minister to deal professionally and equitably with other members of the team.

The Religion Coordinator (it could be any other lay member of the team). This person is often striving to gain both theological and professional respectability in the middling position between ordained ministers and parishoners. There is a temptation to start playing both ends against each other for the benefit of the middle. Respectability will come with performance and experience. Honesty at the discussion table is an absolute prerequisite for a team that is rooted and growing.

In each instance of tension each party should seek a thorough personal honesty in trying to form a working arrangement built on shared responsibility. This honesty will include a patience in accepting criticisms, not as personal attacks, but as seeking better means of communally witnessing to a Christian community in a pluralistic social and religious situation. When confronted with criticism, both individual and group ought to remember the competencies of each. Which member of the team is best trained for a judgment in the particular area? Maybe it is an issue that needs referral to a person or group with another competency.

Team ministry is neither a luxury nor a concession. It is, rather, a necessary and perennial dimension of the life of the church exercised by those who are rooted in a living and loving faith. In every community, there exists an immense and valuable reservoir of gifts found in all age groups and occupations. There is a passage from Chaplain Wendell Danielson's sermon to a group of soldiers in Vietnam quoted in the history of the Chaplaincy that I mentioned earlier. It says: "There is much to be done—instruction to give, an example to set. Who will do this? For my men this is my responsibility. They must be shown faith and love and courage. If my example in living these virtues is not louder than my words I become the

tinkling cymbal." The question facing you today is the inspiration you must continue to inspire among the men and women to whom you minister. In a country at peace are there new qualities that must also be nurtured through new approaches? Surely one of them would be the unity of God's family and how better to show this than in your ability to work together, sharing gifts and responsibilities.

The concept of team ministry can be a frightening one, yet that cannot be the reason to avoid it. The history of the United States Army Chaplaincy is a story of hope. That hope continues to be needed in our country and in our world. Reinhold Niebuhr has said: "Nothing that is worth doing can be achieved in a lifetime, therefore we must be saved by hope." Are you willing to accept the challenge of bringing a new kind of hope to our world?

TEAM MINISTRY IN THE HOSPITAL COMMUNITY
Chaplain (LTC) Robert E. Saunders

Scholars and others have long debated the finer points of time and location in the Genesis of Creation. The scribes recorded: "In the beginning God said, . . . and there was light, . . . dark, . . . night, . . . water, . . . birds of the air, . . . fish of the sea, . . . " and Texas. Whatever.

So "in the beginning" the Chaplain Section at Walter Reed Army Medical Center was renamed the "Department of Clinical Pastoral Services." 460,000 cubic yards of dirt and rock were excavated so that 110,000 cubic yards of concrete could be molded around 1,561 miles of reinforcing steel. A new hospital costing more than 132 million dollars was built. Standing within the shadow of the old hospital wards and the clatter and clanging of dump trucks and cement mixers, the staff chaplain raised his white coated arm into the environmental haze of northwest Washington and said, "Let there be hospital chaplain teams. Let these teams divide the work of patient care, the labor of administration, the ministry to post troops and families and the ministry to out-patient clinics."

If I were to continue in such sacrilegious paraphase, I would add: "And there were teams." But, it is not the way. (I am not suggesting that it was not that way in the creation story. I am saying, it is not that way in Washington!) Teams do not just happen. Teams do not suddenly emerge. Effort and direction are required. The purpose of this paper is to address the developing concept and functioning of the Department of Clinical Pastoral Services within the Walter Reed Army Medical Center (WRAMC).

WHO IS THE WRAMC COMMUNITY?

The Walter Reed Army Medical Center encompasses wide

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areas of responsibility. Hundreds of persons are involved. They are the administrators, professionals, para-professionals, clerical assistants, housekeepers, maintenance personnel, as well as patients and dependents. In addition to direct medical care for active duty and retired military personnel, their dependents and those chosen by the US government, hundreds of medical doctors and other professionals and para-professionals receive training. Within the confines of the Center there is also the research and investigation of diseases that plague our world.

WHO ARE THE PASTORAL SERVICES TEAMS?

The Department of Clinical Pastoral Services is charged with the responsibility to provide opportunities for religious worship experiences and pastoral care for the multi-dimensional community within the Medical Center. To more effectively accomplish the mission of the Department, seven teams of chaplains and chaplain administrative assistants and secretaries have been formed. The teams are:

1) Administrative, providing support to the teams;
2) Post Chapel, serving assigned staff and dependents, and area military active duty and retired and their dependents;
3) Forest Glen Annex (WRAMC), providing ministry to personnel on medical hold and psychiatric patients;
4) Out-Patient Clinic; and
5) In-Patient Care, composed of three teams.

CHAPLAINS WORKING ON HEALTH CARE TEAMS

Specifically, how does chaplain participation of health care teams provide more effective ministry? The existence of teams is a characteristic of larger medical facilities. Teams of professionals, as well as para-professionals, are found throughout WRAMC. Some of the teams are peculiar to the particular patient areas and deal directly with the patient needs.

The team of social worker, oncology nurse and chaplain that meets with patients being treated for cancer of the testicles is an example. Social and emotional concerns are peculiar to this disease. The patient may be concerned with his "maleness" and aspirations for reproduction. In addition, there are the unfounded but real fears of the disease being contagious to others through sexual activity. He usually asks about the chances of this disease spreading within his own body.

Still other teams are task-oriented and provide a concerted effort at exploring ways to deal with and treat disease, as well as

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address interpersonal needs and concerns. The Pediatric Child Advocacy activity is an example of the latter. Chaplains are participating members of this and other teams because they must share in the scientific as well as the theological and sociological understanding of human problems and disease. As Carroll A. Wise said in an article entitled, "The Chaplain of the Future": "To be otherwise in a modern institution is to try to operate in a vacuum, which soon sucks the chaplain into ineffective activity."*

Interdisciplinary communication and sharing is the vehicle that provides the opportunity to deal with the total person. As each of the disciplines represented at the Center come together, the patient under examination is more keenly observed and treated. Rather than professionals attending the patient individually and compartmentalizing their separate "diagnosis," communication within the team enhances patient care. The patient has an experience of being seen as a whole and integrated person. This cooperative system of patient care brings together the training as well as the unique human experiences of the total membership of the larger group.

To be effective in the Medical Center, chaplains of necessity must participate with other health care team members. The chaplains have learned to develop and use the principles of consultation and collaboration with the other specialists sharing patient care. This has been enhanced within the Clinical Pastoral Services Teams because the chaplains bring their own uniqueness of personality, background, theology, and experience into their working relationships.

An elderly patient with vascular problems was facing double amputation. The chaplain understood the muffled wishes of the patient that he did not want the surgery. The patient had difficulty in expressing a strong rejection to the proposed medical care. The chaplain consulted the attending physician and the patient's desires were respected. The surgery was cancelled. When cancer infects the body of a child the entire family experiences the disease in devastating fashion. It tasks the resources of all the disciplines to treat adequately the constellation of family members. The staff also require ministry. The chaplains must not only minister to others but, as part of the staff, are ministered to. They are part of the dynamic of caring.

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*Holst, Lawrence E., *Toward A Creative Chaplaincy* (Springfield, IL: C.C. Thomas, 1973), p. 139

The chaplain brings inter and intra-personal skills and a unique perspective to the world of illness. These skills will vary and may include counseling techniques for dealing with children, or with the grief-stricken, the terminally ill, or the psychotic. Other specialized skills may include understanding the dynamics of addiction (alcohol, drugs), being proficient in the art of crisis intervention, or having unique training in marriage counseling. The skill of administration or knowing how to function within organizations must not be overlooked as essential to the accomplishment of any mission, including that of pastoral care. Teams of chaplains have been formed, in other words, to provide the best use and development of individual chaplains in the accomplishing of the mission to provide pastoral care for all within the Medical Center.

CLINICAL PASTORAL SERVICES TEAMS

Teams do not just happen—effort, work, determination and direction are required before a well organized, fully functioning team can emerge. You can find ample illustrations of this fact in the world of sports. Bill Bradley, basketball star, scholar, and would-be politician wrote in the 31 October 1977 issue of *Sports Illustrated*,

> On a basketball team all players can't be all things. The essence of the game is selectivity, knowing limitations and abiding by them. Some players are capable of exercising many skills . . . Roles don't come from a job description sheet. There is more to them than physical skill. They must evolve within the context of the team so that creative spontaneity is preserved while at the same time self-sacrifice is volunteered.

Bill Bradley goes on to add, "Codes of conduct, lines of authority and pride all originate within the dynamics of the group . . . . The sudden rush of awareness that a group has become a meshed team provides each member with a remarkable sense of power. Each game is eagerly anticipated."

At Walter Reed Army Medical Center this has happened within the Department of Clinical Pastoral Services. It has developed as a result of frequent meetings to clarify goals and objectives. For chaplains to be effective, they must know what they are about. The chaplain has a unique role in the hospital. Pastoral concern and ministry may be directed toward health care team members, as well as toward patients and their families. (This is true of all health care team members.) The individual chaplains must identify their specific roles—one cannot play "quarterback" and "lineman" at the same time. The chaplain cannot "center the ball" and also be an "eligible receiver." Each situation requires an awareness

of the specific need before deciding which "position" must be played. The chaplain can fulfill the role of mediator, mobilizer, enabler, teacher, preacher, priest (administrator of sacraments), or counselor. But it must be recognized that all of these roles may not be necessary or needed in every situation.

Chaplains must be sensitive to the differences between our perception of a patient's need (our projection, inspiration, experience), and that which the patient chooses to present to us (his/her projection, inspiration, experience). We have to ask: Do our perceptions establish the agenda? Does our understanding alone establish the boundaries of our conversation? Or, does the patient establish the agenda and boundaries?

Several years ago The American Hospital Association published a *Manual on Hospital Chaplaincy* which presents a concise and thorough definition of the role of the hospital chaplain. It clearly points out the unique and wide dimension of the role. The article presented the hospital chaplain as one who

> possesses a particular understanding of the relation between faith, illness, and the emotional and mental conflicts that arise, and seeks to motivate and invite healthy, meaningful use of each individual's religious beliefs and attitudes in the management of his problems.

This is the agreed-upon role of the chaplain in the hospital setting. Each chaplain, however, must determine how to carry out the role. That is where chaplain teams can play the largest role—assigning priorities and tasks and constantly clarifying the mission. Our chaplain teams have met frequently with purpose and with an openness that allows a sharing of concerns and problems. Our meetings have dealt with concerns about individual patients, and with interpersonal relations within the chaplain team or with other hospital personnel. Individuals have been open to learn from each other. One chaplain, for example, has a wider experience with cancer patients than any of the rest of us on the team. The team members are willing to learn from him. He is willing to teach. All benefit. Ministry is enhanced. Other areas of skill and interest include biofeedback, pediatrics, grief, and other specialities. For the team to function significantly, an appreciation of each member is important and the ecumenical setting is also a necessity.

The role of the team leader must not be minimized in this development. It is the team leader who provides the structured opportunities for sharing that help create an open, trusting, and sup-

portive climate during the meetings so sharing and learning can take place.

In addition to those mentioned earlier, there are other specific advantages in the team concept for pastoral care:

1) With the overwhelming size of the WRAMC community and its multiplicity of needs, the teams have manageable areas of responsibility. This is significant in maintaining high motivation and in providing an adequate base for self-evaluation;

2) Dividing the areas of responsibility makes it possible to distribute and assign duties to chaplains according to their interests and/or skills;

3) Team meetings provide the structure to assure in-service training experiences, opportunities for peer and self-evaluations, and a sharing of the learning experiences of the Clinical Pastoral Education students (who are also members on the teams);

4) Team members help to assure each other that their areas of responsibility will be cared for when they need assistance or are away from their duty assignments.

Despite all the advantages of the team concept, however, it is most evident that, in order for it to fulfill its potential, individual members must make it work for them. The individual team members must be willing to risk, to share, to be open, to be supportive, and to care for each other. The members of the team must be willing to be pastors to each other. Only then will the team be able to fulfill its mission of caring and loving those they meet within the WRAMC community.

The team represents the sum total of those parts of each member who is dedicated to its purpose. The members of the team volunteer what is shared. To the degree the members are willing to share and disclose, to that degree the team will be richer in experiences and ideas. The effectiveness of each team member is enhanced by the total team. Trust breeds trust. Disclosure opens to more disclosure. Experiences and values are validated in relationships. Personal resources are magnified in the team through sharing and mutual evaluation, to the end that those ministered to receive a more abundant ministry. The members of the team receive such fellowship and support that leads to a much richer life and ministry.

CAUTIONS FOR CHAPLAINS AS THEY DISCUSS DEATH WITH TERMINAL PATIENTS

Chaplain (ILT) William C. Dunaway, Ph.D.

In reviewing literature on caring for the terminal patient it would appear that, in general, the consensus is that there is a definite need to be honest and open with the patient about his condition. Kubler-Ross has noted: "The question should not be 'Should we tell . . . ?' but rather 'How do I share this with my patient?'"[1] As an integral part of the medical team and as a source of spiritual guidance and comfort, military chaplains are likely to find themselves repeatedly in situations where they are working with terminal patients.

The need for chaplains to increase their skills in communicating with the terminal patient about impending death is obvious. Failure to accomplish or develop this ability to a more proficient level may lead your patient to psychological if not physical isolation. "The major task . . . then, was to try properly to interpret the patient's various maneuvers, to understand how he was trying to cope with the threat, and so to be able to stay with the patient in order to prevent this particular threat of isolation."[2]

In light of the abundance of articles (Feder, 1965: Kubler-Ross, 1967; Schneidman, 1974) encouraging the openness in discussing death with the terminal patient, it would seem that some caution should be noted with this increased focus on openness. Caution in informing the terminal patient of his condition should be exer-

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[1] E. Kubler-Ross, *On Death and Dying* (New York: Macmillan Publishing Co., 1969) p. 28.

[2] S. Feder, "Attitudes of Patients with Advanced Malignancy," (From the Group for the Advancement of Psychiatry, Symposium no. 11, 1965), p. 615.

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cised not necessarily because of the uncomfortableness that many people feel in working with the terminal patient—this problem should be worked out by the individual medical worker—but rather being cautious of what is said to the patient to avoid unexpected negative results. In particular, this paper looks at possible social psychological ramifications of informing the patient in detail of the seriousness of his medical problem, and in doing so, labeling the patient as a deviant in the sense of being socially different and deserving differential treatment from other patients.

The important role that labeling plays in human behavior has been noted in the writing of sociologists Cooley, Mead, Thomas and other symbolic interaction theorists. The three basic premises of symbolic interactionism as noted by Blumer are a part of the labeling process:

1. Human beings act toward things on the basis of the meaning that the things have for them.
2. The meaning of such things is derived from, or arises out of, the social interaction that one has with one's fellows.
3. These meanings are handled in, and modified through, an interpretative process used by the person in dealing with the things he encounters.[3]

The focus of this approach then, is on ongoing social interaction process with accent on attitudes and meanings of situations instead of focusing on the social structure.

Charles Cooley's concept of the "Looking Glass Self" is an illustration of the importance of other person's feelings with regards to how the individual himself feels. Cooley noted that it is the imaginations that people have of one another that are the solid facts of society. The three steps that are involved in the process of building what Cooley called the "Looking Glass Self" are: (1) Our imagination of how we look to others; (2) our imagination of their judgment of how we look; and (3) our feelings about these judgments—either pride of morbidity.[4] The importance of this impression—either pride or morbidity—was noted by W.I. Thomas with his concept of the "definition of the situation" in which he notes that "If men define situations as real, they are real in their consequences."[5] For example, if a person defines himself as sick he may begin to actually feel sick.

[3] H. Blumer, *Symbolic Interactionism Perspective and Method* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1969), p. 2

[4] D. Martindale, *The Nature and Types of Sociological Theory* (Boston: Houghton Mifflin Co., 1960), p. 344.

[5] W. I. Thomas, *The Unadjusted Girl* (New York: Harper and Row, 1923).

Another sociologist, Robert Merton, follows W.I. Thomas' general line of thought by noting that what people define as true often becomes true—a self-fulfilling prophecy. "The self-fulfilling prophecy is, in the beginning, a false definition of the situation evoking a new behavior which makes the originally false conception come true."[6] An extreme example of a self-fulfilling prophecy is the true story of Gem Gilbert, a British tennis star whose mother died in a dentist's office. Miss Gilbert pictured in her mind herself dying in exactly the same way. For 30 years she avoided going to a dentist until forced to by extreme tooth problems. When the dentist came to her home (along with her medical doctor and her minister) he put a bib around her neck and prepared to remove the tooth. "At the sight of the instruments she suddenly slumped in her chair and died, a victim of her own fear."[7]

Stereotyping, while a part of our everyday life, has particular importance with regards to the labeling process. Several studies have been made looking at effects of stereotyping and social deviance. When Simmons (1969) asked students to characterize such deviators as homosexuals, beatniks, adulterers, and marijuana smokers, the students wrote highly stereotyped descriptions of each group. Goffman (1963), in a study of homosexuals, found that other traits besides just the person's homosexuality are stereotyped to him. For example the male homosexual is also supposed to be morally weak, untrustworthy, effeminate, etc. Other stereotyping and learning processes have been noted with regard to mental illness by Cain (1964) and by Scheff (1966).

To the extent that a stereotype is based on experience and is at all accurate, Aronson has noted that stereotyping is a short-hand way of dealing with the world, but further notes that:

> On the other hand, if it blinds us to individual differences within a class of people, it is maladaptive and potentially dangerous. Moreover, most stereotypes are not based upon valid experiences, but are based on hearsay or images concocted by the mass media, or are generated within our heads as ways of justifying our own prejudices and cruelty.[8]

Like the self-fulfilling prophecy discussed earlier, it may be helpful to think of terminally ill patients as unresponsive, if it justifies depriving them of adequate (emotional) care. In such cases, stereotyping is abusive. It should be noted, moreover, that

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[6] R. Merton, *Social Theory and Social Structure* (New York: The Free Press, 1957), p. 424.

[7] M. Berryessa, "Your Attitudes are Showing" (Salt Lake City: *The Instructor* [Church of Jesus Christ of Latter-Day Saints], Jan 1967), p. 20.

[8] E. Aronson, *The Social Animal* (San Francisco: Freeman Co., 1976), p. 195.

stereotyping can be painful to the target person, even if the stereotype seems to be neutral. For example, it is not necessarily negative to attribute "depression" to terminal patients; but it is abusive, if only because it robs the individual patient of his right to be treated as an individual with his own individual personality traits.

With respect to the terminally ill, stereotyping often occurs. In particular, the dying patient in a coma is generally considered to be incapable of hearing or having intellect. When this stereotyping of the terminal patient occurs, the patient often undergoes what Sudnow refers to as "social death." Social death being defined as, ". . . that point at which a patient is treated essentially as a corpse, though perhaps still 'clinically' and 'biologically' alive." [9] The following example illustrating what is intended by the term "social death" was witnessed by Sudnow:

> A nurse on duty with a woman whom she explained was "dying," was observed to spend some two or three minutes trying to close the woman's eyelids. This involved slowly but somewhat forcefully pushing the two lids together to get them to adhere in a closed position. . . . When questioned about what she had been doing, she reported that a patient's eyelids are always closed after death, so that the body will resemble a sleeping person. After death, however, she reported, it was more difficult to accomplish a complete lid closure, especially after the body muscles have begun to tighten; the eyelids become less pliable, more resistant, and have a tendency to move apart; she always tried, she reported, to close them before death; while the eyes are still elastic they are more easily manipulated. This allowed ward personnel to more quickly wrap the body upon death (if death indeed occurred), without having to attend to cosmetic matters, and was considerate, she pointed out, of these who preferred to handle dead bodies as little as possible.[10]

An important factor in the stereotyping process is that a person who has been labeled a particular type of deviant, such as that of a terminally ill patient, generally knows how to act and play the role of a terminal patient because it is a developed role. It is relatively easy, then, for the individual to be given this new status of a terminally ill patient.

Becker (1964) elaborated on Hugh's (1945) concept of "master status" which illustrates how certain statuses are considered as overriding or more important than others. For example, Becker

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[9] D. Sudnow, *Passing On: The Social Organization of Dying* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1967), p. 74.
[10] *Ibid.*

used the status of a Black as a case in point—a person who is a medical doctor but also a Black is generally true of the terminal patient, he has the master status of a terminal patient first and then other statuses of a husband, electrical engineer, Roman Catholic, etc. While a great deal of specialized medical attention is legitimate in taking care of the terminal patient, other statuses of the patient cannot be dismissed without causing stress to the patient. Interpersonal contacts between patient and staff that revolve only around the master status of the patient's terminally ill condition would likely increase the psychological stress and disorientation of the patient.

A person is not forced to accept negative labels or information about his health condition that could lessen his self-image. A process of rationalization or "neutralization" is generally used to lessen the effect of negative labeling of others and to increase self-image. Becker (1964) notes that the rule breaker is regarded as an "outsider," but may in turn consider others to be outsiders, thus, possibly nullifying somewhat their negative labels. The patient may deny the accuracy of the diagnosis as well as the medical competency of the doctors and nurses and, as noted by Glaser and Strauss (1968), the patient may go "hospital hopping" in search of new cures or more reprieves.

Kubler-Ross had noted that among over two-hundred dying patients she interviewed most reacted to the awareness of a terminal illness at first with the statement, "no, not me, it cannot be true."[11] She further noted that this initial denial was made by both those patients who were told outright at the beginning of their illness as well as those who were not told explicitly and who came to this conclusion on their own later on. Kubler-Ross further noted that it is not uncommon for these patients then to go "shopping around" for other doctors who might give a more reassuring diagnosis. For most patients, the rationalization or denial stage gives way to other emotional stages such as anger, bargaining, depression, and finally acceptance.[12]

As a result of his condition, the terminal patient may be stigmatized by staff members and be the recipient of special treatment that is not related to his medical problem. For example, terminal patients are generally placed in a specific area ("out of the way") of a hospital. Sudnow has noted in his study of a large county hospital having approximately 1,000 deaths a year that:

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[11] Kubler-Ross, *On Death and Dying*, p. 38.
[12] *Ibid.*

Roughly 75 percent of all the deaths in the hospital occur in this critical half of the four medical and surgical wards. In other terms, in approximately one out of every 35 beds in these sections there is a death each day. Making further specification, warranted by the fact that the proportion of deaths per bed is significantly higher on the medical than on the surgical wards, if it can be calculated that about one person in every 25, in these beds of the hospital and again statistically speaking, dies each day.[13]

The term stigma was used by the early Greeks to refer to bodily signs designed to expose something unusual and bad about the moral status of the signifier. Erving Goffman in writing on the subject of stigma has noted that:

. . . In all of these various instances of stigma, however, including those the Greeks had in mind, the same sociological features are found: an individual who might have been received easily in ordinary social intercourse possesses a trait that can obtrude itself upon attention and turn those of us whom he meets away from him, breaking the claim that his other attributes have on us. He possesses a stigma, an undesired differentness from what we had anticipated. We and those who do not depart negatively from the particular expectations at issue I shall call the "normals."

The attitudes we normals have toward a person with a stigma, and the actions we take in regard to him, are well known, since these responses are what benevolent social action is designed to soften and ameliorate. By definition, of course, we believe the person with a stigma is not quite human. On this assumption we exercise varieties of discrimination, through which we effectively, if not unthinkingly, reduce his life chances.[14]

In a study of stroke patients, Hyman (1972) noted that patients that felt themselves stigmatized because of their illness differed from patients without such self-image in three ways: whatever the actual severity of their disability, the stigmatized patients were less motivated to undergo physical rehabilitation; they manifested less functional improvement during rehabilitation; and, following discharge from the rehabilitation center, they were less likely to resume the activities which had been a part of their normal routines prior to their strokes.

How may a terminal patient who has been stigmatized respond to his situation? In a limited number of cases it will be possible for the individual to make a direct attempt to correct what he sees as the objective basis of his failing by recovering from his illness, thereby, no longer being a terminal patient. Or, the stig-

[13] Sudnow, *Passing On*, p. 34.
[14] E. Goffman, *Stigma: Notes on the Management of Spoiled Identity* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1963), pp. 4–5.

matized terminal patient who still has control over some of his body functions may attempt to correct his condition indirectly by devoting much private effort to the mastery of areas of physical activity ordinarily felt to be closed to a terminal patient. Thirdly, the patient may likely use his stigma for "secondary gains," as an excuse for avoiding all unpleasant duties of social life. Contrary to this, however, he may see the trials he has suffered as a blessing in disguise, especially because of what he feels suffering can teach one about life and people or similarily, he can come to reassess the limitation of the healthy.

DISCUSSION

To more effectively and humanely work with terminally ill patients, chaplains should be aware of the following considerations:

1. In most cases, but not all, the patient at times will wish to discuss the seriousness of his condition. However, the staff member should be aware that the patient's understanding of his condition will be different than theirs and that staff members frequently assume erroneously that patients share their meaning of actions and events.

2. For social psychological reasons (primarily to avoid "self-fulfilling prophecies") dates other than general periods of time for possible death as well as detailed descriptions of future physiological deteriorations should be avoided. Staff members should avoid discussing these items when there is any possibility that the patient—or other patients—might overhear the conversation.

3. Take time from the care of physical needs of the terminal patient so as to be aware of possible emotional needs; don't overdo legitimate concerns with physiological problems and the monitoring of equipment at the expense of ignoring emotional needs. In general, for management purposes, hospital wards are set up for the organization of work of the staff and not for the patient's needs and the dying patient often becomes an object to be worked upon, instead of being a person with a unique self.

4. Listen to what the terminal patient has to say, both verbally and nonverbally; in particular, listen and look for cues as to his desire to discuss the seriousness of his condition. Many patients may handle their feelings nonverbally rather than talking with staff members, but many of these cues may be missed by practitioners who do not share the cultural background of the patient:

> Lower class persons and ethnic minorities may be much more attuned to the nuances of facial expression, intonation, and

body language than middle-class practitioners whose understanding of such cues may be highly limited and at that, only understood within the context of their own cultural paradigms. Furthermore, if the patient comes from a social world in which verbal disclosures are only given to those with whom one has had an intimate relationship, then talking with strangers about one's reactions to dying would be unseemly, alienating and perhaps, frightening.[15]

5. Allow the patient to be free to express his feelings including those of denial. Charmaz has further noted that:

From a sociological perspective, one wonders if "denial" is apt to be defined by the practitioner when he or she senses or ascertains that the patient has a different viewpoint that is in conflict with professional objectives . . . Since denial is a judgment conferred upon the patient by someone in authority, and at that, it may be a judgment based upon fleeting interaction and the reported observations of people who are strangers to the patient, it is a judgment that is frequently made without intimate knowledge of the inner world of the patient.[16]

6. Finally, respect the private feelings of the patient. No one should be forced to recognize the bleakness of their condition or be confronted verbally with their problems while they are not in an emotional state to discuss the matter.

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[15] K. Charmaz, "A Symbolic Interactionist Critique of Kubler-Ross Stages of Dying" (Paper presented at the annual meeting at the American Sociological Association in New York, August 29, 1976), p. 8.
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CONVENANT GROUPS: GROUP COUNSELING AS A SURVIVAL TECHNIQUE IN BCT

Chaplain (CPT) Thomas Schreck

He was the eleventh eighteen-year-old in a row that afternoon. Not that this was so unusual; Basic Training chaplains see an endless stream of young counselees, especially early in the 6.8 weeks training cycle. Even the fact that he wanted a discharge didn't faze me. Many of the youngsters, who arrive at BCT to find their John Wayne image of the Army shattered, go through a period of culture shock and attempt to secure relief from the pain by running away from their commitment. Only after the initial loss of identity and security has broken through to an emerging, new self-concept ("I am a soldier") supported by new social structures (team spirit, esprit de corps, chain-of-command) does the individual pass through his valley of shadows to an acceptance of his new role in life. In a sense, the Basic Combat Trainee must experience "grief work," with all its unavoidable pain and frustrations.

So I expected a large number of counselees who wanted out of the Army at this stage of their emotional adjustment to the military. But when that young man became the eleventh trainee in succession to come into my office sit down, and announce, "Chaplain, my girlfriend is pregnant and I can't take it here and I want a discharge," using very nearly the *same precise words*, something inside me came unglued. At that moment I realized I had been doing something wrong: I had stopped listening to the very real hurts of these people somewhere during the sixth or seventh counseling session.

Anyone who has counseled BCT soldiers knows how easily this can happen to the counselor. After all, they are generally about

Chaplain Schreck, affiliated with the Unitarian Universalist Association, is currently serving a 1200-person basic combat training (BCT) battalion at Fort Leonard Wood, MO. A former NCO and warrant officer, he left the service in 1971 to complete college (University of Idaho, B.S. Ed., *cum Laude*) and attend seminary (Lancaster Theological Seminary, M. Div., *Magna Cum Laude*). He returned to active duty in 1976 and was assigned to BCT at his request.

the same age, have short hair, wear new green fatigues, are experiencing acute stress, and want a discharge. That afternoon the problem multiplied itself by the coincidence of words and problems expressed by the young man I counseled. .

After listening to the eleventh "I want out . . . girlfriend pregnant" person, trying to interact with him as an individual instead of as the eleventh-in-a-row, I gave up. Kindly as I could, I showed him to the door and then announced to the remaining young soldiers still waiting their turn that I was out of gas. I asked them to return to their units and make other appointments to see me or one of the other chaplains. (All of my colleagues were tied up at the time or I would have yelled for help from one of them, as we often do in our cooperative efforts.)

Returning to my office, locking the door behind a "Do Not Disturb" sign, I sought the reasons for my frustration and possible solutions to future close encounters of *this* kind. It wasn't the *volume* of counseling that bothered me. Although there have been days when hour-after-hour of listening to the problems of others has worn me out, today what I had felt was frustration and lack of interest, not fatigue.

It wasn't the subject matter: I don't favor premarital pregnancy, but it no longer appalls me. And even though few persons truly "can't take it" in BCT because they lack normal coping mechanisms, this wasn't the source of my frustration, either.

What finally dawned on me is that I had spent three hours listening to ten men tell nearly the same story, express nearly the same anguish, to which I responded with the same mixture of nondirective language and fatherly advice. Each man received about twenty minutes with the counselor, but I had been over the subject for *three hours*, *ten times*. Each session was a fresh experience for the counselee, but was instant replay for the counselor. There must be a better way, I decided. And then it hit me: group counseling!

Instead of listening to each of these men for a few minutes, why not organize them into a group and work with them all for the whole three hours? I recalled Howard J. Clinebell's words:

> The small sharing group is the ideal arena for deepening relationships and consequently accelerating growth. To continue growing, every person requires a depth relationship with at least one other human being. A small network of depth relationships is even better. The group is an interpersonal laboratory for testing and learning better ways of relating. It provides a place to do one's

"growth work"—that essential struggle to let go of costly but comfortable defenses against growth—and to find and own oneself.[1]

Although I had no means to establish long-term counseling relationships with groups or individuals, since my whole parish ships out every seven weeks, perhaps small group counseling would provide a means of accelerating growth and experiencing the shared suffering of others who face similar frustrations. This became the first goal for "Covenant Groups": To establish to the individuals that their sufferings are not in isolation, that others are experiencing the same type of difficulties with military life as they are. Perhaps not exactly the same, but someone in the group will identify with his problems and see in the other's pain his own reflected image.

The second goal of short-term group counseling is to provide as much caring as possible for the individual by the clergyperson and group members. Surpisingly, people respond very quickly to hurt with understanding. The common ground of the group members—all in BCT—gives a rapid solidarity to the group which can become a caring community in a remarkably short period. Soldiers who hear other soldiers hurting in much the same manner as they have known in their lives often reach out and give loving comfort to their peers in similar situations. Two benefits grow out of this exchange: the one who is hurting feels supported when he had felt alone and alienated; the one who gives support loses some of *his own pain* in the act of caring. The physician heals himself.

But some problems are not simply due to adjustment difficulties. There are purely administrative matters ("Chaplain, how can I get my MOS switched from Infantry to Chapel Activity Specialist?") which can be dealt with by simply giving the correct information, or by steering the individual to the referral agency which can answer the question. So a third goal of group counseling is to solve information-related problems or answer administrative questions if possible, referring the individual to other agencies if the question is not one a chaplain could reasonably be expected to answer. This type of person is often a great asset to the group process. Since he is not suffering from acute stress he can reflect on his own adjustment process and share the results with those who have not yet made the emotional transition from civilian to soldier. Typically, this person will say things like, "I felt like that when I first got to the reception station, but . . . . " Thus the situational crisis of the

[1]Howard J. Clinebell, Jr., *The People Dynamic* (New York: Harper & Row, 1972), pp. 8-9.

one in stress receives some reassurance from the person who has passed beyond this phase.

Here we have a fourth goal of small group work with new soldiers. If the group process is operating effectively, the chaplain will function as an enabler, allowing the group members to do the actual "counseling." I have been amazed at how quickly a group of isolated sufferers blossoms into a caring community. The key here is to be alert to facilitate supportive responses from group participants, playing the role of referee/father-figure to the young people in need. Sometimes this requires the enabler to intervene.

A fifth goal of "Covenant Groups" therefore is to challenge stereotyped thinking, to ask the individual to examine his behavior in the light of group experiences. The chaplain might ask, "Are you really incapable of 'taking it' here at BCT? How are you so different from those who have made it?" The group's opinion might be called for here: "What do the rest of you think? Do you think Joe's problems will vanish if he gets a discharge?"

Even though he is operating as a crisis intervention counselor, the chaplain must attempt to retain his enabler role to allow the group to do the bulk of the intervention. The result can be powerful. I have seen groups tell an individual who is wallowing in self-pity: "Don't tell us how miserable BCT is—we're here too! Why are you so different?" People who are challenged by a *caring* community will often snap out of their depression when they see others facing the same circumstances and working through the same feelings.

Following up the process is the sixth and last goal of small group counseling in BCT. The individual must *always* be given something to take with him. A contract with the group members to pray for each other, a promise to come back and see the chaplain after a week or even after graduation, a sense of mission toward others who are struggling to "make it" in BCT, an agreement to listen to each other's hurts and stick together throughout the training cycle (if in the same unit, which usually they are)—all these and other ongoing reminders that the person is not alone can serve as spiritual and emotional support during the individual's lonely trek toward adjustment to military life.

With these goals in mind, I devised a plan that called for drill sergeants to identify those who were having difficulty with this new environment. Very early in the BCT cycle, these persons were to be sent to me twice weekly. The idea was to form a support group that would help the trainee make it with his own resources.

It failed rather miserably, even though individual sessions were all successful. Availability of personnel to continue an ongoing relationship was the crucial problem. I soon learned it was impossible to get trainees cut loose from their jam-packed training schedule on a regular basis. Drill sergeants are justifiably jealous of every precious minute in those 6.8 weeks, during which they must resocialize this civilian into a solider. Not only that, group continuity was hard to maintain when this or that person absented himself due to KP, guard duty, inspections, restriction, or sick call. When the problem duplicated itself throughout the five companies in my battalion, I gave up on my original program.

Back to the drawing boards, I analyzed what had happened. Whereas my goal of forming an *ongoing* supportive community was not realized, I learned that there was a radical sameness about these young men that made them an instant community, even for one brief session.

A group, after all, is an aggregate of people who have some consciousness of membership and interaction. This definition includes large groups in which the individual is a member but never witnesses in an assembly (like the Army, the Church, young people) and smaller groups that he does see (family, friends, *my* church). Certain aggregates, however, are necessarily excluded. Passengers on a bus are not a group "because they have no consciousness of interaction with each other but simply happen to be in the same place at the same time."[2] What is missing is a sense of 1) membership and 2) interaction.

Robert Bierstedt showed how a subway train in New York can change from a casual grouping of people in the same place to a real *group:*

> Subway passengers in New York, for example, are notoriously indifferent to one another. But only the slightest stimulus is needed to transform [them] . . . into a social group. The writer was in a fairly crowded car one evening in the spring when a very young, very tipsy Scandinavian sailor happened to stroll in from the adjoining car. He began to sing aloud in his native language, a gay, pleasant song, and the passengers, aroused from their reveries and their newspapers, responded warmly to his effort and began to exchange smiles with one another. With unexpected and indeed, unusual solicitude for subway passengers, several of the men in the car asked the sailor where he wanted to go and made sure that he did not ride past his destination. After he left, the remaining passengers, augmented now by others who were stran-

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[2] Paul B. Hornton and Chester L. Hunt, *Sociology*, (New York: McGraw-Hill, 1968), p. 158.

gers to the episode, returned to their reveries and newspapers. The spell was broken. What for a few transitory moments had been a social group became once again . . . people with no more in common than their accidental togetherness at the same time and place, enough to give them a consciousness of the kind but not enough, without this extra stimulus, to induce them to enter into social realtions with one another.[3]

When individuals gather in the waiting areas to see chaplains, one cannot help but wonder if the situation promotes leaderless group counseling of a sort. Often I have seen soldiers ministering to other waiting counselees, men who came for help who now give help to their fellow sufferers. With this in mind, I decided that ongoing group counseling was a luxury I could not offer to my hassled, hurried parishoners. So I resolved to offer what I could: one-time-only groupings of whoever needed counseling. This, then, was the real beginning of "Covenant Groups."

The solution came one afternoon when I was again faced with a large counseling load. Gathering the trainees in a circle, I asked if they would mind if we discussed some of their problems as a group. I offered to see anyone privately who felt he needed it and I assured them that no one would be pressured to disclose anything they believed too personal for the group to hear. In fact, they could just listen if they wanted, although the group would benefit most from participation by everyone.

They shrugged and said, "Why not?" The idea seemed a bit odd to them, I could tell, but they were willing to give it a try. So I added one final stipulation: "We must all make a covenant. We must promise that anything anyone says here will stay here. No talking about anything we discuss in the group. Do you agree?" Heads nodded, but I asked each man individually to be sure the contract was clear. With that, our first "Covenant Group" was born.

Very quickly, I learned the benefits and problems with "Covenant Groups." Someone began our discussion that afternoon with The Old Standard "My-girlfriend-is-pregnant-and—" problem. Immediately, the group perked up. One need not be a mind reader to know that several men were thinking, "Hey, that sounds like ME!" The first goal of group counseling through "Covenant Groups" was realized very quickly. Those present realized they were not the only ones to face frustration and pressures in this wholly different world into which they had hurled themselves with the stroke of a pen and the raising of a hand. The group went right to the heart of the mat-

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[3] Robert Bierstedt, *The Social Order*, (New York: McGraw-Hill, 1957), page 257.

ter to discuss adjustment in BCT, giving no quarter to those who tried to affirm their helplessness to change their own lives. I acted as referee a few times to redirect their thinking, but basically they carried the conversation and heard each other's problems with notable compassion and wisdom.

At the conclusion of the first session, one young black soldier from Chicago remarked, "Man, I thought *I* had problems. Listening to some of you dudes, I feel a lot better." He had been silent throughout the session, partaking of what Raymond J. Corsini calls "spectator therapy." Joseph W. Knowles discusses this phenomenon:

> Often a person may just sit and observe. This does not mean he is not involved with what is going on; he may be deeply involved—in fact, so much that he does not feel safe at the moment to reveal what is going on within him.[4]

Another benefit of "Covenant Groups" is the catharsis effect. The young person who feels his world is coming to an end has an opportunity to experience other people with perhaps greater problems than his own. When an individual hears another person hurting, he can reach beyond himself and offer support.

A purely quantitative benefit of the group counseling process for Basic Training chaplains is in their manhours-effectiveness. "The minister who spends six hours a week counseling six individuals can counsel 24 to 36 in the same amount of time."[5] There have been times when the options have been "group or go under," with as many as ten to fifteen persons backed up waiting to see a chaplain. Group counseling affords the chaplain an opportunity to spend literally *hours* with each counselee and gives the counselor the added resources of the other people in the group to help with the task of caring for those who are hurting.

This is the central purpose of a "Covenant Group." Formed like the wedding party of Matthew 22 from those who wandered in from the streets and byways, we become a caring community in just a few hours because of the common bond of problems to be shared and our convenant of respect for one another. David K. Switzer points out that a high percentage (79%) of those seeking psychiatric help from crisis counselors can be aided in a very brief period of time.[6] Whereas follow-up data is difficult to obtain, apparently a

[4] Joseph W. Knowles, *Group Counseling,* (Philadelphia: Fortress Press, 1970), p. 24.
[5] *Ibid.,* p. 15.
[6] David K. Switzer, *The Minister as Crisis Counselor,* (Nashville: Abingdon Press, 1974), p. 31.

high percentage of those who have participated in a "Covenant Group" have subsequently gone on to graduate from BCT.

One of the problems with this method, however, is the lack of follow-up. The group will never meet again as originally constituted, so we attempt to provide ongoing support for the participants by encouraging them to talk to one another, to help others who are suffering in silence, and to return for personal counseling if their situation is not improved.

Excited by the initial success of the "Covenant Group" formula, I tried it again, this time in a different setting. I visited the barracks in the evenings and formed a group in the Charge-of-Quarters office. Always without cadre present, who are looked upon with utter terror by those in their first days of service, we would sit on the floor and discuss those fears, their symptoms ("can't eat, can't sleep, worried about home . . . "). Again, it worked! In just an hour, we listened to some frustration, laughed together at some-one's description of the drill sergeants, and shared in prayer for one of the group whose mother was quite ill. Walking back to my car that night I mused the words, "Wherever two or three are gathered in My Name . . . "

"The "Covenant Group" works so well that I use it whenever there are more than a few persons waiting to see me. Always with permission of those waiting to be counseled, never with any coercion, we form an ad hoc counseling group that pledges to care for each other by *listening*, *sharing* our feelings openly, and *honoring* one another by keeping matters discussed strictly confidential.

When six or seven basic trainees gather in our fellowship hall, they automatically have enormous stores of common knowledge and experience, even if they are from divergent backgrounds. This is another strength of the group process; it makes use of common ground. All the new soldiers have been through the long lines of cold hands of AFEES. All have filled out endless forms, stood formation in the morning darkness, shed their civilian clothes and haircuts, and marched down the avenue singing about that rascal Jody and their stolen Cadillac. In short, they have a common language of recent experiences and present obstacles upon which to draw.

"Covenant Groups" make effective use of this common ground. Quite often some of the soldiers prove better counselors with their replies, "Don't tell me—I KNOW better," than I do with my, "Could you say more about that?" Allowing the person to experience another person's pain, the group process brings the new

soldier to the comforting realization that his malady is not unique to him alone, that he does not suffer in isolation.

"Covenant groups" are not designed to replace all individual counseling. There are some matters which just cannot be discussed openly with a group of strangers, however common the bond is that temporarily unites us. But as a technique that combines timesaving and the power of group dynamics, they could prove invaluable.

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A REASONABLE APPROACH TO ETHICS

Chaplain (MAJ) Malcolm J. Brummitt

What is it that distinguishes a physical behavior from a behavior where a consideration of ethics is the issue? Why do we label a behavior right or wrong? What is it that makes moral conduct good or bad? Under what conditions do we subject human conduct to ethical evaluation? How do we determine when and how to apply ethical judgment?

This is not an easy set of questions to answer. We constantly struggle with ethical issues and their solution. Is it ever right to lie, we ask? Should I accept a gift from a person I know has an income acquired dishonestly? Is the selection of facts and statistics in reporting the same as "a-cover-up"?

The title "A Reasonable Approach To Ethics" is suggesting that we take a reason-*ING* approach to ethical theory and practice. The application of formal reasoning to the solution of ethical problems is not a new approach. Even though formal reasoning is not a new approach to ethical and moral issues it is not a widely accepted idea. The ensuing discussion will attempt to show that ethical evaluation should not belong to a sphere of its own nor be distinct from or opposed to the world of fact. But to avoid any misapprehension of the intent of this paper it must be stated that this approach to ethics is not meant to imply that growth in reasoning obviates immoral behavior. It does mean that ethical evaluation is on a firmer ground when it utilizes systematic reasoning rather than ignoring it.

Prominent discourses on ethical issues have been with us for a long time. Some ethical issues are written as classical dialogues between some of the great philosophers. Plato believed that a man

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is happy when he is moral. In Plato's dialogue between Socrates and Glaucon on *Truth and Character* he says happiness depends upon whether a man is just or unjust. Plato felt that justice is an inner reality and does not rely upon external events. If a man has acted justly even though his just acts cause him the ridicule and scorn of his fellowman, he will maintain his happiness because he knows he is a just man. "Plato concludes that happiness enjoyed by the just man is not the result of something as unreliable and subject to error as the opinions of his fellow men. The happiness that the just man possesses is the result of something inside him, not something as external as fame, reputation, even respect."[1]

Plato and Aristotle both reasoned that the strength of a man resides in the power of his inner soul. They both believed that we have the potential within us to do that which is right and good. Truth and justice is there within us awaiting to escape the confines of the human predicament. Aristotle taught that right (just) acts and the good an individual performs is a result of his being self-actualized. By self-actualization Aristole meant that we can achieve what we are capable of achieving. We can reach our potential. The highest good for man, his ultimate happiness, is the realization of his potential. Right conduct is the kind of conduct to which a person wants to aspire for the realization of a happy and harmonious life.

What is this inner state alluded to by Plato and Aristotle? How do we know that we have attained the happy and harmonious life? Are there other elements than justice and truth that help us to realize our potential? The Greeks believed there were many elements involved in the proper development of man but the rational element is superior. The love of wisdom and the pursuit of knowledge lead the way to a pleasure-filled life. John Dewey believed that the rational element, systematic inquiry, logical thought processes are native to the mind. Reflective Thinking is set in motion by a "felt need" or a "real doubt." Dewey felt that we are stimulated to a system of inquiry by common sense curiosity for the unknown objects and events in our environment. "There is an innate disposition to draw inferences, and an inherent desire to experiment and test. The mind at every stage of growth has its logic. It entertains suggestions, tests them by observation of objects and events, reaches conclusions, tries them in action, finds them confirmed or in need of correction or rejection."[2]

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[1] John Hospers, *Human Conduct—Problems of Ethics* (New York: Harcourt Brace Janaovich, Inc., 1972).

[2] Reginald D. Archambault, *John Dewey on Education—Selected Writings* (Chicago: University of Chicago Press, 1964).

We seek a rational solution to pressing problems that have their basis in moral judgments. The solution to our dilemmas is ultimately the roadway to a happy and harmonious life. No matter what philosophic tactics we manufacture it becomes more and more difficult to separate reflective thinking from ethical reality for this reason.

Laurence Kohlberg, a developmental psychologist, takes this position. Kohlberg suggests that not only do we have the innate ability to reason but we have the inherent power to reason morally. Kohlberg states that we know what is good. All people, cross-culturally, know the good. It is somehow within us—"Latent in the child's own thought."[3] It is a deep moral structure within waiting to be made manifest.

Kohlberg says moral knowledge is made manifest in stages of our development. We proceed from one moral stage to the next. The moral development stage theory does not necessarily coincide with chronology or physical development. Kohlberg is speaking about the stages of moral reasoning. Our moral reasoning, he says, is always a progression; an invariant sequence of movement forward for everyone. We do not omit one stage and go on to the next and neither do we regress after reaching a stage. Stage six, accomplished only by a few, is the ultimate stage in moral reasoning. Stage six is what Kohlberg describes as the level at which one possesses the major moral value—justice. Justice, according to Kohlberg, is regard for fellow man. Kohlberg believes that the rational element in moral development is somehow within us but that we have an even more extensive opportunity to move through the stages when we are confronted with well-thought-out instructional input. Kohlberg's approach to ethics is a reason-ing approach with primary consideration for our "built-in" striving for goodness.

Kohlberg's developmental stage theory has gained considerable recognition among psychologists but has received strong negative response from such Cognitivists as Alfred Ayers and Michael Scriven. Alfred Jules Ayers, in his book, *Language, Truth, and Logic*, assumes the position that statements of ethics, moral judgment and values have some other linguistic function than assertion and cannot be categorized as verifiable data. To speak of ethical judgment and observable, verifiable evidence is to speak of two opposing categories for linguistic analysis.

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[3] N. F. Sizer and T. R. Sizer, *Moral Education* (Cambridge, MA: Harvard University Press, 1970).

Ayers says statements that meet the "verifiability criteria" are statements of assertion.[4] Statements of good/best/bad are value judgments. Statements of ethical judgment do not meet the verifiability criteria, according to Ayers. Ethical judgments, since they are judgments, are neither true nor false. A statement is a part of a logical argument and must be either true or false. If the statement is neither true nor false then it cannot be literally meaningful and therefore the statement is not a candidate for knowledge. The ethical statement, concludes Ayers, has another linguistic function than assertion.

Ayers contends that there is no reasonable approach to the solution for ethical problems. Scientific methodology is not a viable vehicle. For Ayers it is a misnomer to speak of ethical knowledge. Whenever we move from what "is" to what "ought" to be we are no longer functioning assertively, but expressively or descriptively. Ayers is saying that one expressive/descriptive statement is no more reasonable than any other. Therefore there is no ethical knowledge.

It would appear that a dilemma has been cast. We are confronted with at least two positions. One view is that there is ethical knowledge and there is a basis for teaching it. The second view refutes the notion that there is a reasonable approach to ethics. Fact and ethical value are often relegated to opposite ends of the spectrum.

Is fact and ethical evaluation in a dichotomous relationship? Does a dualism, indeed, exist? Is this a case of either/or, this or that? John Dewey thought not. Dewey strove to eradicate dualisms of every kind and to merge concepts traditionally kept distinct. Dewey reasoned that dualisms tend to inhibit an intellectual process of dealing with life's issues. Two concepts set in opposition to one another present an illegitimate argument in logic. Dualisms have no logical solution.

Dewey argued that fact and ethical value are a continuum. The methods of observation and systematic inquiry are fraught through and through with value statements. "The system of science (employing the term 'science' to mean an organized intellectual content) is absolutely dependent for logical worth upon a moral interest; the sincere aim to judge truly."[5] From this it may be said that statements of fact and value depend upon one another.

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[4] W. T. Jones, *et al*, eds., *Approaches to Ethics* (New York: McGraw-Hill Book Co., Inc., 1969).

[5] Archambault, *Dewey on Education*.

The hypothesis, for example, is an assertive proposition stated as a basis for reasoning. But judgments must often be made as to which hypothesis is better or more reasonable than another. A hypothesis is often maintained as a hypothesis with the probability that it will stand the test. The problem being researched often has ethical implications and a judgment must be determined if the experiment is morally sound. Indeed, consideration for what is morally right or what is ethically unsuitable for the progress and well-being of our society is a keystone in the process of scientific inquiry. Assertive language is intricately linked to ethical judgment.

John Dewey argued that it is fallacious to believe there is a hard and fast wall between fact and value. Some of the fault in the fallacy may rest with the strong personalistic view of moral behavior. Our ethical norms are set down in tablets of stone and the sacred tone echoing from these tablets has, perhaps, eliminated ethical judgment from being submitted for scientific and systematic observation. It would appear that this is something we believe we cannot reasonably do. Ethical judgment, we say, is a personal responsibility and moral decision which can only be made from a "sense" for what is right and good. To submit abortion to systematic study, for example, is out of the question since moral judgment rests ultimately on a "human" response. Decisions of right and wrong in such questions can only be made with a situation consideration, we say. Therefore we become somewhat thwarted in studying our most important issues—ethical judgments. Is there a reasonable explanation as to why we cannot in reality do this?

There is a reasonable approach to ethical problems. Reflective thinking or reason-*ING* is one of our common denominators. We can submit our ethical questions to critical scrutiny and to scientific methodology. Ethics is the study of the way in which we conduct ourselves as we stand in relationship to others. The "inner reality" and the concept of self-actualization with which Plato and Aristotle struggled demand that we submit ourselves in this ethical relationship to the reasoning process because it may be the most significant element in the whole of our composition for realizing the happy and harmonious life. In any case, we are better able to provide ourselves with freedom from the prisons created by our dependence upon moral authority and the ethics of tradition when we use the tool of reason and systematic inquiry.

It is unlikely that merely courses in ethical theory, the formalized instruction concerning our philosophical foundations, nor the new psycho/social languages we develop to apply to ethical is-

sues will result in the moral man. Right conduct and good character will have more of an opportunity to grow out of a ground nurtured by a healthy respect for the power to reason systematically than merely what we "sense" is right or wrong. The power to reason is the declaration of our humanity and the process to which human potential/realization is submitted. Intelligent and sensitive ethical conduct has and will depend upon reason-*ING*. . . . It is the most reasonable approach to ethical decision making.

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AT ARLINGTON CEMETERY
THE SERMONS CAME TO LIFE
Chaplain (MAJ) Thomas M. Warme

This is about preaching, which may suggest that I am a great preacher. This is not the case. But neither am I a poor preacher. What is important is that I am improving as a preacher and wish to share an instance of improvement and change.

The scene for this change was Fort Myer and Arlington National Cemetery, Virginia. (If you're not familiar with the two, they're contiguous. Chaplains assigned to Fort Myer are responsible for funeral support at the cemetery.) I was at the Army Chaplain School when I received orders assigning me to Fort Myer. My fellow chaplains told me an assignment to Fort Myer meant conducting funerals daily. Certainly not the best news! They even tried to humor me: "Hey, Tom, I hear they're dying for your services at Fort Myer." If that wasn't bad enough, "Tell me, Tom, is the situation at Fort Myer as grave as I've heard?" Very encouraging!

When I reported for duty at Fort Myer, I expected the worst. Hoping to find some usable ideas for sermons at the cemetery, I dug into my folder of funeral sermons preached and accumulated over the years.

Whatever my expectations, I soon recognized the funeral ministry to be vital and important even though it absorbs only part of most chaplains' time. For me, however, this ministry has had a special significance because it helped change my attitude about preaching.

Before coming to Fort Myer, my preaching attitude was probably as sound and as healthy as most. It had been formed

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mainly by seminary professors who were capable and generous in their teaching. They gave me some lasting impressions, images, and understandings which have molded my preaching attitude. As I list some, you may discover that these same understandings and images are part of your preaching attitude too:

> "Your first purpose in preaching is to proclaim God's Word, certainly not to please people just to gain their favor."

> "You are an ambassador for Christ which means that you preach only what He declares, not what you would like to say or what people want to hear in order to feel good."

> "Spend an hour in the study for each minute you preach so that what you say in the pulpit is God's word, well thought out, faithful to Scripture, and coherently unified."

The main thrust of seminary was to prepare us for the ministry by making sure we had the truth, the doctrine, the essential messages of Scripture, and the approved traditions of the Church. Preaching-wise, the emphasis was on the content of a sermon. This was of primary importance. The seminarian who wasn't sure of *what* he was preaching was in more serious trouble than the one who wasn't sure *how* to preach.

If a sermon may be compared to a woven fabric, most of us would agree that the first and essential thread of a sermon is the historical teaching. If the message of Jesus Christ is not part of a Christian sermon, by what other standard is the sermon Christian? That first threat is vital. I think my seminary professors were correct in their emphasis.

After seminary, especially in the practice of preaching, I saw the need for the second thread of a sermon—the thread of authenticity. The sermon must be authentically mine. In that sense, the second thread is me, the preacher, whose own self and faith must be visible and apparent without being conspicuous and distracting. Unless the Good News we share, unless the Word we proclaim, unless the first thread we weave has already been intertwined with our own lives so that we have become part of it, our sermons lack authenticity.

So, until the time I came to Fort Myer and Arlington Cemetery, I was basically a "two thread" preacher. My attitude toward

preaching was that the fabric of a sermon must be woven carefully with the threads of Biblical content and my own authenticity. The funeral ministry at the cemetery made a significant change in that attitude. Here's how.

During my early months at the cemetery, when I carried a fairly heavy load of funeral assignments, I would have as many as five services per day. Three of those might be interments, requiring only committal services. The other two would begin with funeral services at Fort Myer's Post Chapel. While still new in this ministry, I stashed away on a shelf under the pulpit a file folder containing a few "tried and true" funeral sermons. Of course I would normally meet with the survivors and next-of-kin before the service, trying to bring some words of comfort and understanding in their time of grief. Even so, the service tended to remain almost standardized—like a MacDonald's hamburger. Variations were few, nor did they stray far from what had been prepared beforehand.

Fortunately, that approach didn't last long before I sensed something was radically wrong. The funerals had taken on the monotony of a production line. I began to feel like a doctor who gave the same medication to every patient because he didn't know of or have any other.

One day, as if by miraculous intent, something critical happened. The folder of sermons was missing! To complicate matters, I discovered its absence at the exact moment I intended to use it. There I was, standing in the pulpit without my sermons, looking at a congregation waiting to hear something meaningful as they mourned the death of a loved one.

That's when I discovered the third and vital thread of a sermon. Let me call it simply, "the hearers' input." In that awkward moment, my freshest ideas were the memories shared with me in the family room before the service. I decided to make some of those memories the core of a short sermon, relating these people's memories, hurts, and wishes to the Good News. This third thread intertwined with the other threads of the Christian message and my own authenticity. I tried to weave a sermon out of three threads instead of two, using the third thread as my starting point.

Frankly, this is risky business. Starting at a point where the listeners are is to start with material that is unpredictable and uncertain. Far safer, I'd agree, to start with a verse of Scripture fully exegeted and applied dozens of times in dozens of ways in previous sermons! Besides, there's no guarantee that mourners will provide much sermon material. Sometimes the third thread is so short you

hardly know it's there. Often the people don't have much to say. Permit me to cite two examples.

In one instance, an older widow and her two daughters came to the chapel to bury the husband/father who had died of emphysema. They told me that because of his disease, he had a high appreciation for the gift of breath and a tremendous zest for life. Moreover, one of the daughters said that she will always remember him as a wonderful father to come home to after she had been away for even a short time. In the three minutes I had between talking wtih the family and starting the service, I had to "weave" this thread into the Christian message. Two Scripture stories came to mind almost immediately: first, the creation story wherein God made man and "breathed into him the breath of life"; second, the story of the Prodigal Son who discovered that he had a wonderful father who welcomed him home. All the "fixin's" were there; putting them together came naturally.

In another instance, I entered the chapel's family room and was greeted by a middle-aged retired general officer, whose nineteen year old son had committed suicide. The man asked me to step out in the hallway with him. When we did, he put his head on my shoulder and painfully sobbed that he was to blame for his son's death. He had always set high standards for the lad—standards that, in his grief-filled opinion, were too heavy for the son to bear. The man was shattered.

I too have sons and was deeply affected by the father's bitter experience. Approximately eight minutes before the service, I went to a quiet room in the basement to pray and search for something in the Scripture that would "speak" to this broken father. I decided to focus on the person of Simon Peter, selecting those verses of Scripture which tell of (1) his determination to love Jesus, (2) his failure to do so when the Lord needed him most, (3) his tears of remorse over his failure, and (4) God's subsequent use of him as the chief of the apostles. Again, once the appropriate verses were found and read aloud in the chancel, the sermon was ready-made.

In citing those two instances of short threads to work with, I may have unintentionally suggested that, in most instances, the bereaved are met only minutes before the chapel service. To counter that, I must add that sometimes we chaplains have an opportunity to meet wtih the survivors earlier in the day or even the day before the funeral. In these instances, a longer thread is provided. Permit me one more example.

A young soldier assigned to the medical dispensary on post accidentally drowned in the Potomac River. I was given a couple days' notice to prepare for a memorial service. I went over to the dispensary and asked to meet with the people who had worked with him. They gladly welcomed me and eagerly responded to my questions which included these:

"What would you like to tell about Greg (the deceased)?"

"If you could say something about him at his funeral, what would it be?"

"If you wanted to preserve any of Greg's traits by carrying them on intentionally in yourself, what would they be?"

I wrote a lot during that visit to the dispensary. Their comments became a vital and necessary thread of the sermon I preached the next day. The congregation was not only large, but responsive, because some of those folks had participated in the preparation of that sermon. They had a sense of ownership in it. And I sensed that they were better prepared to thank God for Greg, whom they liked, and to praise God for our hope in Jesus Christ. The difference was that the people, the hearers, had provided some input into the sermon. The sermon began where they were in their own thoughts and feelings.

In my former attitude about preaching, I would have made some assumptions about what the people were thinking and feeling, but I would not have asked or consulted them for sermon "material." The reason is obvious: according to the old pattern, I could not see how the Word of the Lord might come *from* the people, only that it must be given *to* the people. Besides, there was also the fear of paying too much attention to the people and thereby being a "crowd pleaser." By the grace of God, that attitude has changed.

Like other changes I've experienced, moving from "two thread" to "three thread" preaching has brought some uneasiness and tensions.

First there is the tension of trying something different, of departing from an old pattern, of challenging previously held norms. "Three thread" preaching has not only affected my preaching but other areas of my life as well. My study time, for example, is not a time for gathering sermon material, but a time for my own enrichment. Similarly, there is no need for me to gather and then preach or distribute theology. But how much greater is the need for me to *be* theological and to grow theologically so that I might respond

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theologically. In other words, the first and second threads of a "three thread" sermon are being woven all the time.

Second, there is the tension of being put "on the spot" with this kind of preaching. There are times when "three thread" preaching seems like the comedy technique of Jonathan Winters.

He has the ability to be spontaneous with his humor—creating an entire routine from a simple prop or suggested situation. I've always admired his unique ability. It's scarey to be put "on the spot." But such spontaneity demonstrates his ability as a performer without the aid of joke books, gag writers, and research. Either a comedian is basically funny or he isn't. Similarly, "three thread" preaching puts the preacher "on the spot," not to entertain or to prove anything about himself, but to respond theologically to the immediate human needs and feelings of those to whom he is ministering.

Third, there is a great deal of personal uneasiness when all the threads get hopelessly tangled or when they don't seem to come together. There have been times when my "three thread" sermons appeared to flop miserably. At such times, I know I've tended to resort back to "two thread" or even "one thread" sermons. Perhaps this says something about the risk involved. There is little risk for the preacher of a "one thread" sermon, and not much more in the "two thread" approach. But the "three thread" sermon calls for every natural and learned skill of the preacher and the risk is great. When a "three thread" sermon flops, "great is the fall thereof!"

Fourth, I've experienced some uneasiness from the effects of "three thread" preaching. For years I've received responses from hearers not unlike those received by most ministers: "Good sermon, pastor;" "Wonderful, simply wonderful;" "Thanks, chaplain." But in response to my "three thread" sermons people began to be more specific, much to my own uneasiness. I was not accustomed to receiving letters of thanks. I was not accustomed to having people ask for copies of my sermons (impossible requests since the sermons were never written). And I was not accustomed to receiving expressions of thanks in the form of checks payable to the Chaplain's Fund. (One of those checks was for a thousand dollars!) I've been astounded by the response of those who have experienced the message of God's word in this personal way.

In the face of these tensions and feelings of uneasiness, there is a tremendous sense of satisfaction. The experience is exciting, humbling, and rewarding. Some may not endorse "rewarding" re-

sults of preaching because of a conviction that our "rewards" are postponed until heaven. Maybe that's alright for them, but it's not for me. I'm a chaplain who believes that people who hear sermons should hear something that makes sense to them now, that God can use sermons to benefit people in their immediate situations. That's what "three thread" preaching is all about.

Fortunately, my friends at the Chaplain School were wrong about my assignment to Fort Myer and Arlington National Cemetery. It is not an undesirable place to work. By the grace of God, it's where people in the midst of death are given new hope for life, and preachers—at least this one—are helped to grow. By no means is it a place where people are dying for my services, but I have reason to believe that it's where my sermons are coming to life in the service of people. The situation is not grave at Arlington Cemetery!

THE CHAPLAIN'S MESSAGE
Chaplain (MAJ) Max E. Nuscher

"Preaching is an event," according to William L. Malcolmson, a Baptist professor of preaching.[1] The event is composed of more than a sermon. It is an event that has a number of elements. Whenever a chaplain prepares to preach, he does more than prepare a sermon. He prepares himself, the congregation, the service and, to some degree, the entire military community. However, there is a limit to the preparation he can do. His control lies specifically in the sermon itself. Its development, writing, emphasis and presentation are all within the scope of his personal control. He has very limited control over the other elements. This may have an unsettling effect upon him as a preacher.

The chaplain can control his personality, to a degree. However, it is extremely difficult to control a congregation's reaction to him. This is particularly true in a transient community, such as is found in a military chapel. Therefore, "the preaching event" can be, and to a greater degree, ought to be a humbling experience. Even the chaplain needs to "have faith." He doesn't know what will happen. Let's look at that "preaching event" more closely.

There exists an exponent of modern communication who says, "In a culture like ours, long accustomed to splitting and dividing all things as a means of control, it is sometimes a bit of a shock to be reminded that, in operational and practical fact, the medium is the message."[2] An exception may be made for preaching concerning McLuhan's proposition because he is speaking about mediums which are used to extend our relationships through technology. But, re-

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[1] William L. Malcolmson, *The Preaching Event.* (Philadelphia: The Westminister Press, 1968), p. 99.

[2] Marshall McLuhan, *Understanding Media.* (New York: Image Books, Inc., 1960). p. 7.

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gardless of these new extensions, they are here and have altered our relationships to one another. His consideration is the social and psychic consequences of these extensions. "Do they amplify or accelerate existing process?" McLuhan asks.[3]

In regards to verbal communication, McLuhan believes that the "content" of any medium is always another medium. For preaching, we might say that the "content" of the sermon is the "gospel." The "gospel message" is communicated by yet another medium—the chaplain. His message is communicated by the medium of speech, which is communicated through the medium of writing, which is communicated through words, which ultimately derives their origin from thought. And, thought is an abstract process which is nonverbal. McLuhan might contend that the chaplain is the "medium" because it is he who determines, shapes and controls the association and action/response he desires. Let me attempt to illustrate the shaping of our listener's response to our "message."

A "homiletical event" is a complete involvement relating chaplain to worshiper, worshiper to worshiper, as well as both to God. Before preaching can be understood as involving all of the communicator's senses, the chaplain should have a working knowledge about inter-person communications. "The problem which has been described as a generation gap may be more profitably described as a 'communication/commitment gap', and it exists not between generations but between all sorts of people who do not take time to listen to each other."[4] We are "sensitized" to each other after we have become better acquainted and "getting acquainted" takes both time and effort.

Perhaps that is the greater difficulty which faces the chaplain and the people with whom he ministers—TIME! "The average church member today in a week has been exposed to twenty minutes of preaching and nine hours of television commercials. . . .," said David H. C. Read, on a recent lecture.[5] While time is always escaping us, the creativity communicated by the mass media may also dictate a communication change for preaching. This is not to suggest that we cloak our "gospel message" in either caricature, cartoon or musical jingles, but the one-dimensional monologue

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[3] McLuhan, *Ibid.*, p. 8.

[4] James L. Meachem, "Authority and Freedom in Preaching," *Theology Today*, Vol. XXIX (April 1972), 72.

[5] David H. C. Read, "The Centrality of Preaching," *Thesis* Theological Cassettes, Vol. 5 (June 1974).

emanating from the pulpits of our chapel certainly can use more animation, illumination and inspirationally creative methodology as the "good news" is proclaimed.

As chaplains, if we find that we can state something with authenticity and congruent with our theological conscience, our preaching shall become more meaningful, challenging, and rewarding than some have claimed for it in the past. I am certain that every chaplain has a theological base for his preaching and to that base he must be true.

For myself, I think of preaching as being a theological doctrine of both revelation and incarnation. This combination which we find in Christian doctrines of the Word of God theology in the Reformation has spoken to man through His Word in creation, in the prophets, in Christ Jesus, in holy writing, in the "ecclesia" including both clergy and laity. As long as revelation and incarnation are tenable, the basis of preaching is secure. Saint Paul wrote (Romans 8:16), "It is the Spirit himself bearing witness with our Spirit."

Further, I think of preaching as being a part of a continuing tradition, and yet, to me, it seems very important for the chaplain to "bear witness" through a variety of experimental and creative methods of communication. Such methods may include: a dialogue between chaplain of differing dogmas; a multi-media presentation accompanying the verbal delivery; a panel of "faith at work" constituents prepresenting a "spirit-filled" life-style; an expressive movement presentation to music or as an accompaniment to the meditation; and, to those who have the ability, a sing sermon.

Donald Macleod, beloved professor of homiletics at Princeton Seminary for a quarter of a century, writes "God speaks in various ways and through various media. He confronts us, for example, in the claim upon us of human need or in a travesty of justice or in the good news of some moral or spiritual victory. But the greater likelihood of a real encounter between God and ourselves is on Sunday morning when we hear through scripture and preaching. . . ."[6] For Macleod, relevance within contemporary life-style and pragmatism enables contemporary congregations to understand God's word, today. For example, "our people bring to church 'a picture conscious' mentality, created by T.V., slick paper magazines, advertising media, and all the rest. They want, therefore, more of the 'seen', the non-verbal, and the element of drama in liturgical communica-

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[6] Donald Macleod, "Theology Gives Meaning and Shape to Worship," *Princeton Seminary Bulletin*, Vol. LXVII, (Autumn 1975), p. 40.

tions."[7] If the preacher were to proclaim the word of God only, believing that without translating it into contemporary language he could fail as a messenger in today's world. He is on the verge of worshiping at the shrine of "bibliolatry" rather than with the living "Spirit of God."

Another aspect of preaching which I believe is essential to the "preaching event" is that which relates to the doctrine of incarnation. "If a spiritual God dared to take on flesh and blood, could not his heralds risk using earthly materials?"[8] Today's chaplain has access to both the knowledge of the enlightening arts and application of interpersonal communication skills. To use body movement, facial expression, language, and cultural expressions add to the interest and "life" of the "preaching event." Tomorrow's chaplain may discover today a means through which those who listen and worship with him may be catapulted into an expressive spiritual encounter.

If God revealed himself in the past then there is a need to understand his revelation for us in our own time. If he does not, then we may have an impotent doctrine about both incarnation and divinity. Should God have appeared within the Christ alone, then our relationship to him is both limiting and limited. However, if God also dwells within those whom He has chosen, then his church likewise shares in His spirit. And, the members of His body share in the responsibility of His work as well as in the rejoicing of His grace. Every member of Christ's church is responsible for both the action and reaction of his life. Each member is required to seek his own relationship with the "divine incarnation" both that of the past event and those of present events. For, incarnation is an on-going, continuous process in the life of every Christian.

Rudolf Karl Bultmann has opened some doors through which biblical theology walks. Not all scholars agree with Bultmann's thesis but most scholars acknowledge his contribution to the study of the Bible. His concepts concerning revelation and incarnation have influenced many of us. I recall Bultmann saying in one of his lectures, that revelation has occurred in Jesus Christ and becomes present again and again, moment to moment in word and faith. How does it occur? It occurs through those who open themselves to his revealing spirit and his in-dwelling spirit. Because of this spiritual relationship, the chaplain likewise communicates, through his per-

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[7] *Ibid*, p. 43.

[8] Alvin C. Rueter, "Isn't Preaching the Work of the Holy Spirit?", *The Christian Ministry*, Vol. VI, (March 1975), p. 25.

sonality, the Christ who dwells within him. Preaching is the sharing of that incarnate source through the "medium" of loving relationships.

We go to church not only to hear the Word of God but to respond to it as well. Thus, the full spectrum of human communication is involved—verbal as well as non-verbal. One of Bultmann's proteges has described his development of thought in this manner:

> In an essay on "Translation and Preaching" it becomes clearer to what extent this hermeneutical doctrine seeks to transcend what Bultmann meant by existential interpretation. It is the hermeneutical principle of translation that points the direction. It is incontestable that "the translation should create the same room that the text sought to create as the Spirit spoke it." But the bold and inescapable consequence is that the word has primacy over the text, for the Word is the language event. This is obviously meant as the assertion that the relation between word and thought is not that of belatedly catching up with the thought by means of the word expressing it. Rather the word is like a flash of lightning that strikes.[9]

When lightning strikes it leaves its mark! If only the lightning were to strike us who preach; what an inspirational fire might be set within us and those who see and hear us. The hermeneutical problem, according to Ernest Fuchs, is "to discover that the relationship of our seeing, is bound to a hearing. . . ."[10] Someone has said, "What you are speaks louder than what you say."

Unfortunately, it is not uncommon for chaplains to look at doubts and scepticism as something negative, and to encourage worshipers to throw away all uncertainties and accept literally what is recorded in the Bible, even if the meaning is not clear. Some go so far as to stress the literal acceptance of the Gospel stories as proof of faith. Under such circumstances, those who cannot accept such methodology blindly, or who openly doubt its validity, cannot be members of the so-called faith.

In the light of such demands, the question arises if God intended to demonstrate that Christ was his Son, in the way recorded. As such, the problem for our time is a matter of intellect and knowledge. The question is not whether the recorded data is true but whether the understanding is true. Bultmann may have replied that faith claims that it is, and faith ought not to be tied down to imagery of New Testament mythology.

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[9] James M. Robinson, "Hermeneutics Since Barth," J. J. Robinson, J. B. Colb, Jr. eds., *New Frontiers in Theology*, (N.Y.: Harper & Row, 1964), Vol. II, p. 63.

[10] Ernest Fuchs, "The New Testament and the Problem," *Ibid.*, p. 144.

Professor Bultmann conducted seminars in this country which addressed themselves to the question: What alienates modern man from Christianity? Through the course of his presentations, Professor Bultmann maintained that Christianity could not be seen through the eyes of a historian as historical phenomenon, nor as the so-called Christian community might view it, even though some aspects of Christianity can be found in some of their empirical phenomena. His point was, and I think still is, that Christianity is essentially an eschatological phenomenon. As such, it is wise to begin the quest for what we expect of Christianity by asking: What are the stumbling blocks in the Christian faith? Thus, the posture of his "demythologizing" is what might be referred to as social-cultural systems determining that which is communicated.

What is demythologizing, what is its concern, and why is it so often misunderstood? Bultmann, when he pointed out the necessity for demythologizing, did not follow the liberal theologians of the 19th century who—in response to the trends of their time, and after careful historical research—attempted to eliminate from the New Testament those passages which seemed incomprehensible or those passages which could not be proven by facts.

Bultmann points out that the need of man is the same today as it always has been. That need is to understand the message of Christ so that it becomes meaningful for each generation. This understanding cannot be achieved if certain passages are discarded at certain times, but only if the Scriptures as a whole are interpreted in terms and concepts that are comprehensible to those to whom they are directed.

For example, the New Testament depicts the cosmos as a snug house with hell in the cellar and heaven upstairs. To modern man the world of the Gospels seems as different from our world as Mars. But, this is the language of mythology, meaningful in New Testament times. However, there is nothing specifically Christian in this mythical view of the world as such and it is derived from Greek Gnosticism and culture. Today's man, like other generations before him, must adopt a world view, not of his own volition, but the one which is already determined for him by his place in history. The reason this is so essential for preaching today, and in every generation, is that we are part and parcel of our time and need to "re-mythologize" the message for proclaiming the faith. Bultmann would explain,

> For faith does not mean to accept the proclamation of God's forgiving love and to be convinced of its truth in general, but rather to regulate one's life by it.[11]

> Faith comes from the presence of the Spirit and as such, in relation to Jesus, is called the "other Paraclete."[12]

> The understanding "bestowed by the Spirit" is to have its activity in the *proclamation*, in *preaching*.[13]

> It is in preaching that the Church shows the world what "sin" is, what righteousness is, and what judgment is. That is, the eschatological occurrence which took place in Jesus' coming and going.[14]

It is in the "preaching event" that the occurrence of the Spirit makes himself known. What is the evidence of his activity? It may be found in the way the believers "love each other." Love among the members is also an eschatological phenomenon. "The task then, which the believers have received, and through which the Church's life in the world makes sense, is this: that it exists as a non-worldly eschatological entity within the world, having been 'sent,' as Jesus was, into the world without. . . ."[15]

Therefore, preaching is more than eliminating the mythological entirely. Bultmann would have us experience eschatology in terms of our own religious life. ". . . to put it more precisely, the redeemer is present in the world of preaching, the message from above. In proclamation the eschatological event is bodied forth into the present."[16] This makes that event part of our history as it is proclaimed within the "preaching event." Between preacher and worshiper the transforming power of the "eschaton" may be experienced as the message "given from above," and is proclaimed in and through us, here below. This is our eschatological faith and enables us to have a new existential understanding of ourselves. It is in the "preaching event" that the presence of the spiritual world in which we live. It is a present happening and is the coming of God into the life of man, today. Salvation comes to the Christian by "faith." Faith is the freeing of one's self even when under the rule of obedience to God. It is when the self is freed from a guilty self to become

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[11] Rudolf Bultmann, *Existence and Faith*, (N.Y.: Living Age Books, Meridian Books, Inc., 1960), p. 56.

[12] Rudolf Bultmann, *Theology of the New Testament*, (N.Y.: Charles Scribner & Sons, 1955), Vol. II, p. 89.

[13] Bultmann, *Theology of the New Testament*, Vol. II, p. 90.

[14] *Ibid.*

[15] *Ibid.*

[16] Rudolf Bultmann, *Primitive Christianity in Its Contemporary Setting*, (N.Y.: Living Age Books, Meridian Books, Inc., 1956), p. 201.

an "authentic self"[17] that the incredulous act of the crucifixion be-
comes an act of faith for those who will accept a similar call to
obedience. The "preaching event" is a decisive event because it
brings the act of crucifixion to the very experience of the listener.
Thus, Christ is brought to the very threshold of our daily experi-
ence for the sake of being our Lord. Preaching can, if done with the
purpose of freeing one for new life, bring one to his knees in repen-
tance and lift him to his feet through God's grace.

> Christ meets us in the preaching as one crucified and risen.
> He meets us in the word of preaching and nowhere else. The faith
> of Easter is just this—faith in the word preaching. . . . The word
> of preaching confronts us as the word of God. It is not for us to ques-
> tion its credentials. It is we who are questioned, we are asked
> whether we will believe the word or reject it. But in answering
> this question, in accepting the word of preaching as the word of
> God and the death and resurrection of Christ as the eschatological
> event, we are given an opportunity of understanding ourselves.[18]

Might it be that Bultmann has brought the "preaching event" into a
perspective which demands proclamation of living in this world but
which directs our eyes and ears to a world beyond? As such, our
purpose as a congregation of the "holy" is to be a "thorn in the
flesh" of the world which often views itself as being sufficient unto
its self. In this way, both the preacher and the congregation are
shaped by the Cross, the divine action in the man of the Resurrec-
tion, and the judgment of a righteous God.

Salvation is thus available through the preaching of the
"word of truth" and as such must be kept alive in the life of the
congregation. It is the "eschaton," himself who has ushered in the
"event" which brings us to our knees. For it is in that word, or at
least in our understanding of it, that salvation is a present reality.[19]

It was in the early church's preaching that the "Hellenistic-
Christian"[20] language gave the message and the faith of the Church
to the day in which its missionary preachers proclaimed. Both lan-
guage and concepts were expressed through their "message." In
this way, the missionary/preachers proclaimed the truth which was
in them. Time has not changed that for us.

It is the belief of this writer that we are called to preach
within the cultural format of today. And, as such, we are expected

[17] Bultmann, *Primitive Christianity in its Contemporary Setting*, p. 202.

[18] Rudolf Bultmann, *Kerygma and Myth*, (N.Y.: Harper & Brothers, 1961), p. 41

[19] Bultmann, *Theology of the New Testament*, Vol. II, p. 187.

[20] Rudolf Bultmann, *Theology of the New Testament*, (N.Y.: Charles Scribners & Sons, 1951), Vol. I,
p. 66.

to "demythologize" the scriptural truth by both words and expressions which convey meaning for those with whom we worship. Every chaplain is a product of his cultural influence and will use the cultural elements of his time which best express his faith. But suppose he chooses to use only those elements which are expressed within the New Testament culture, then what?

By using the symbols (myths) of the New Testament, along with the cosmological interpretation with which it was written, is to rely on an interpretation which is contradictory to what we *know* about the world today. As such, that method blocks the mind of today's man. That is, unless the worshiper *lives* like, and in the imagery of the New Testament, his understanding between what he knows about cosmology today and what was presented in the first century of Christian preaching will be confusing. As chaplains, our preaching can bridge the first century imagery with our present understanding. But, we must discover what are the cultural "messages" with which our worshipers are familiar.

The "homiletical event" is our opportunity to present God's deed with human need by using as many appropriate techniques as possible.[21] Rather than restricting ourselves to the imagery of another era, let each chaplain practice "incarnate imagery" appropriate to the cultural setting of his "message." And, let his faith be sufficient for the time, place and people with whom he "event-ually" preaches.

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[21] Malcolmson, *The Preaching Event*, p. 15.
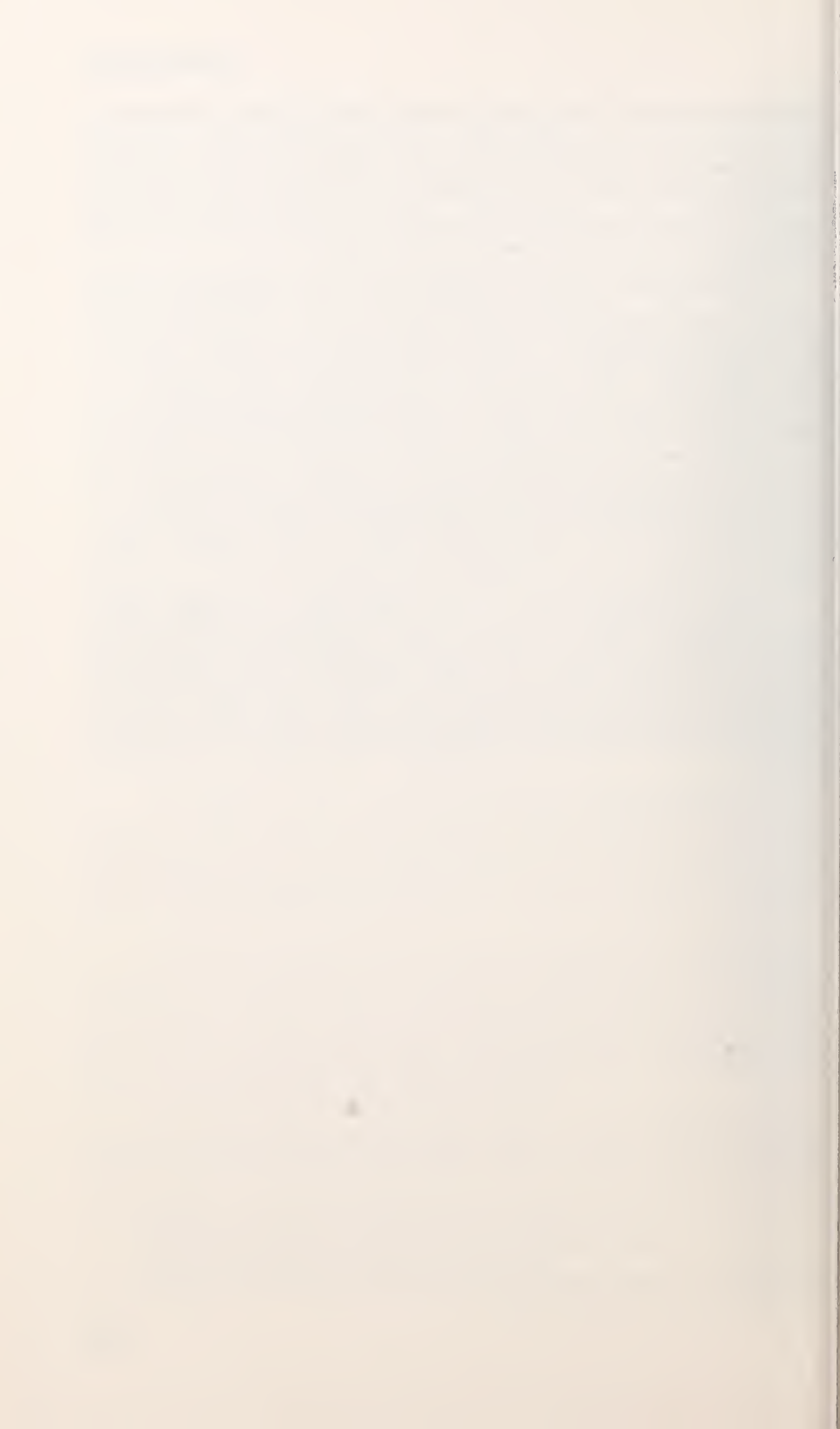
BOOK REVIEWS

DRUMBEAT OF LOVE
Lloyd John Ogilvie
Word Books, Waco, TX; 1976

In *Walden*, Henry David Thoreau refers to the person who is out of step with his companions as hearing "a different drummer"; let that person, he adds, step to the cadence he hears, "however measured or far away." The author of *Drumbeat Of Love* would seem to agree with the first part of Thoreau's insight, but hastens to add that his own drumbeat is "no distant drummer" but "a living pulsebeat from within my soul," namely, the experience of the indwelling Christ, the Holy Spirit.

It is Ogilvie's preception that "The Acts of the Apostles" constitutes a "biography of the indwelling Drummer" as Saint Luke experienced it and put it in writing, a "chronicle of Jesus' return and ministry through the Holy Spirit" to supplement and complete the beloved physician's Gospel. Dr. Ogilvie's study of Acts "deepened the sound of the drumbeat of the Holy Spirit" within him and moved him to write an exposition of the biblical book that tries "to share what each event means to us today."

The twenty-six chapters do indeed march to the author's drumbeat. The book's subtitle, "The unlimited power of the Spirit as revealed in the Book of Acts," is amply affirmed in each. The current meaning of the biblical events is also made clear as the focus of the text is brought to bear on some perceived modern situations. Each chapter, in brief, is an excellent extended sermon or perhaps devotional study.

Reading this book at the rate of a chapter each day, along with the appropriate biblical chapters or portions, produces a genuine spiritual and emotional upsurge. The author's expository skills, personal conviction, and writing skill combine with the Spirit to produce a contagious enthusiasm for what is said and an improved awareness of the "living pulsebeat from within," the "drumbeat of love" itself.

Dr. Ogilvie is Senior Pastor of First Presbyterian Church of Hollywood, California. He frequently speaks on radio and television, and is the author of a number of books, among them *Life Without Limits*, *Let God Love You*, *A Life Full of Surprises*, and *Cup Of Wonder*.

—WILLIAM E. PAUL, JR.
Chaplain (COL), USA

PROPHETS AND PROPHECY
Frank H. Seilhamer
Fortress Press, Philadelphia, PA; 1977

This little volume of eighty-five pages offers readers a compact, scholarly, thoroughly readable introduction to or reacquaintance with seven great prophets from the Old Testament. The basic material for the book first appeared as a series of articles in *The Lutheran*, the national magazine of the Lutheran Church in America; it is presented here in updated, expanded and revised form by the author.

The preface emphasizes the author's intention to introduce the seven "spokesmen for the Lord" to those not already familiar with them; also, to hopefully start such persons on a long friendship with the seven such as he himself enjoys. He admits that the prophets in these studies have challenged, supported, warned, and shaped him in all areas of his life; they have also, perhaps most importantly, helped him remain "aware of the powerful presence of God," and so enabled him to enjoy personal and spiritual growth.

In the light of that kind of approach, the subsequent chapters inevitably kindle or rekindle a spiritual glow in the serious reader. There is a marvelously succinct chapter on prophecy and characteristics common to all biblical prophets. Then come the seven chosen for consideration: Moses—of those who followed him in the pages of the Old Testament, "none ever reached the stature of this man who rose from the status of slave to become father of the faith"; Isaiah—"the man and his message truly stand out in the literature of the Bible as 'noble' in the true sense of that term"; Hosea—prophet of forgiveness in "sermons preached and his personal parable lived out"; Amos—"A common man . . . sent by God to preach to the sophisticated people of the capital city of Samaria"; Micah—his prophecies formed themselves around . . . the oppression of the weak in society by a leadership which benefitted from the exploitation of the poor . . ."; Jeremiah—"who prayed, spoke, struggled, wept, threatened, and pleaded with contemporaries and God . . . to keep his nation from . . . destruction . . ."; Ezekiel—who "faced the awesome task of delivering messages of impending doom to . . . contemporaries who turned deaf ears to his persistent warnings." The final chapter considers what ongoing value prophets have for us today, which the author sums up as "a faith and encouragement to move forward to a personal and collective renewal, knowing that with the help of God a new day may be dawning NOW!" A carefully selected collection of resources, entitled "For Further Reading," completes the book.

The author includes some excellent, nontechnical word studies in nearly every section; the historical context of each prophet is clearly established; critical problems are acknowledged wherever they come up in the biblical texts. All in all, the book is an excellent sermonic aid, a course outline for instruction purposes, and, as the author intended, an introduction to prophecy and some great biblical prophets.

Doctor Seilhamer is a minister of the Lutheran Church in America. He is President and Professor of Old Testament at Hamma School of Theology in Springfield, Ohio. He has several books in print, among them *And God Spoke*, *Here Am I*, and *Words For Living*.

—WILLIAM E. PAUL, JR.
Chaplain (COL), USA

HE CALLS ME BY MY NAME: A PRE-MEMBERSHIP COURSE FOR ADULTS
Robert Hoyer
Clayton Publishing House, Inc., St. Louis, MO: 1977

Here is a course of study for adults "who are thinking about becoming members of a church and want to know more about it." Hoyer is Lutheran but his denominational emphasis is limited to three self-imposed principles, namely, that salvation is by God's grace alone; that the Bible is the sole source of knowledge about God's grace; and, that grace is activated in us through our faith. *The Small Catechism By Martin Luther In Contemporary English* is appended to the book, along with a glossary of the key words used in the study course.

The course is divided into six sections and twelve parts. The Table of Contents is an excellent summary as well as an explicit guide for the student and prospective church member. A group leader is taken for granted but the thrust of the material is toward sharing—sharing of convictions, insights, experiences, even some social activities. After Part 1, each part has a brief review that begins with "Where we are" and a brief statement of "What we hope to do in this session"; each also contains "an outline of an explanation," Bible study references, and some brief act of worship, together with a variety of learning actions and other pedagogical devices. The emphasis throughout is on involvement, participation, the apprehension of truth not only intellectually but experientially, in terms of human life.

There is room for considerable teaching/learning flexibility. The denominational orientation is not obtrusive; for instance, in the part dealing with "Worship and the Sacraments," there is specific reference to different practices and letting the group leader explain the ones with which he/she is familiar. The obvious inference is that the material in the book is considered adaptable for use by nearly any Christian religious group. That makes it particularly useful to the military chaplain; indeed, the entire course has great possibilities for use in the military environment.

Robert Hoyer is an ordained minister of the Lutheran Church—Missouri Synod. He served as a parish pastor for ten years in New Jersey, New Mexico, and Utah. He also served as editor of adult study materials for his church for over twenty-one years. At present he is a graduate student in philosophy at Washington University in St. Louis, Missouri. Pastor Hoyer has two other books to his credit, *I Remember The Savior's Death* and *Seventy Times Seven*.

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